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PERSONAL NAMES IN
THE BIBLE

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Bible Names

PERSONAL NAMES IN THE BIBLE,

Interpreted and Illustrated

BY

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PREFACE.

PART of this work, comprising the chapters on the Names of God, and some of the preliminary observations on names, has already appeared in the pages of the *Sunday Magazine*. These chapters, with their introduction, form a complete article on the topic indicated by their title, but the work, as a whole, could not be presented to the reader in detached portions without manifest disadvantage. The nature of the subject renders facility of reference from one part to another peculiarly desirable. An index, too, is a necessary appendage to the discussion of a large number of names, not arranged alphabetically or chronologically, but classified under various heads. Obviously, neither of these conditions could be satisfied by gradual publication. It was, therefore, thought expedient to advance the whole work at once to the dignity of a separate volume.

The present work is limited to the consideration of the personal proper names occurring in the Old and the New Testament. All such names will not be found in its pages ; but none of any importance, it is believed, have been omitted ; and some are brought under notice, and shewn to possess significations of considerable value, which are probably unknown to many even of the attentive readers of the Bible.

The inquiries to which those who will honour the following chapters with a perusal are invited will satisfy them that there exists, in numerous instances, a close connection between the proper names of the Bible and its histories and doctrines. It is the discovery of such a connection which imparts the chief interest and profit to the study of the personal nomenclature of the Scriptures. A broad distinction is to be made between it and the method of spiritualization, by which an active and ingenious fancy is enabled to educe the truths and doctrines of the gospel from almost any names, or combination of names, occurring in the sacred page. A real relation between the terms of a name and a historical fact, or between its sentiment and some co-existing article of religious belief, may be frequently established upon sound exegetical prin-

ciples. Spiritualization is founded upon no principle but the theory and creed of the individual spiritualizer.

This book has been written with the constant intention and effort to bring its subject within the range of the comprehension and judgment of general readers. Of course, the independent study of such a subject cannot be pursued without a knowledge of the Hebrew language, and some practice in etymology. But it is hoped that the explanations given of the construction of certain remarkable names, and the reasons offered for their interpretation, will be intelligible to all who are acquainted with common grammatical principles. No discussion has been entered upon which involved the necessity of employing the Hebrew or Greek characters. This restriction has necessarily rendered the establishment of some interpretations imperfect. But competent scholars will probably admit that, in doubtful cases, respectable authorities, and legitimate principles of etymology, may be appealed to in favour of the conclusions adopted, although these may not be the conclusions which they are themselves inclined to form.

The works which have been principally consulted in the preparation of this volume are the

valuable "*Onomasticon Veteris Testamenti*," by Simonis, (1741;) its far inferior predecessor, the "*Onomasticon Sacrum*," of Hiller, (1706;) Glassius's "*Philologia Sacra*," (1634;) and that copious repository of authorities, Poole's "*Synopsis*," (1669.)

Considerable advance has been made, since the time of the latest of these writers, in the study of Hebrew, and in Oriental literature generally. Useful, therefore, as their profound learning and extensive research must be acknowledged to be by all students of our subject, much greater reliance must be placed on the opinion of philologists of our own age as to the derivation and construction of names. The "*Lexicon*" of Gesenius, and the "*Analytical Hebrew and Chaldee Lexicon*" of Mr B. Davidson, have been found most available among modern works of their class, as affording sound and suggestive information.

The consideration of the proper names in the Bible, it will be seen, in not a few cases affords an opening into wide fields of historical investigation. Upon these it has not seemed consistent with the object and plan of the present work to enter. It is offered as an humble contribution, or rather incentive, to the study of Hebrew literature, the importance of which is becoming every day more apparent.

Its subject must commend itself to the attention of seekers after Divine truth, if it can be shewn, as it is proposed to do in the following pages, that the personal names recorded in Holy Scripture are, in many instances, illustrative of the history, customs, national character, institutions, and religion of that race which has exercised so wonderful an influence upon the highest interests of humanity—the people “to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises ; whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever.”



CONTENTS.

I.	
ON THE NATURE, ORIGIN, AND USE OF PROPER NAMES,	PAGE I
II.	
ON SURNAMES, ...	28
III.	
NAMES OF GOD, ...	50
IV.	
THE NAMES OF GOD, (JEHOVAH,)	82
V.	
NAMES COMPOUNDED WITH THE NAME OF GOD, (EL,)	125
VI.	
NAMES COMPOUNDED WITH THE NAME OF GOD, (JEHOVAH,)	164
VII.	
PROPER NAMES FORMED FROM THE NAMES OF HEATHEN DEITIES, ...	234

	VIII.	PAGE
BIRTH NAMES, ...		256
	IX.	
SACRAMENTAL NAMES, ...		313
	X.	
MISCELLANEOUS NAMES, ...		366
	XI.	
HEATHEN NAMES, ...		416
	XII.	
NEW TESTAMENT NAMES, ...		482



L

ON THE NATURE, ORIGIN, AND USE OF PROPER NAMES.

LEARNED men who have written on the science of language hold precisely opposite opinions as to the character of the words which formed the beginning of human speech. Some think that all such words were originally proper names—that is, names given to individual objects; and that, gradually, as it was observed that there were other objects of the same kind with those first named, these words were employed to denote the classes to which the individual objects belonged, and so became common names, or what grammarians call “general terms.” Thus, the word, or sound, which in the primitive language expressed the notion of a *river*, was the word or sound which had formed the name of the particular river with which the earliest inhabitants of earth had become acquainted. It was originally a pro-

2 ON THE NATURE, ORIGIN, AND

per name, the name of one object ; but was naturally used when another, and afterwards many other, objects of the same kind presented themselves, and so became the name of the class. On the other hand, it is maintained that all the names of things, and, indeed, almost all words, were in the first instance general terms. The earliest observation would suggest the necessity of such terms. With very few exceptions, each single object would seem at once to be one of a class ; nor would the attempt be made to denote each by a particular name belonging to itself exclusively. Indeed, if we suppose a word to have been applied to a single object as its name, without reference to any other, since it would form the expression of some quality or attribute of that object which would be afterwards found to exist in others, and which was already known independently of its exhibition in this particular instance, such a name would be actually a general term before it was applied to a second individual or a class. Thus, in the example proposed, the first river which was seen might receive its name from observation of its constant onward motion, as is really the case with the word "river," the root of which is *ru*, or *sru*, to run. The name thus imposed originated in a general idea already in the human mind, and would be necessarily employed as the suitable representative of every suc-

cessively-observed object—that is, every running stream—which recalled the same idea to the mind. It was thus essentially a general term in its first application.

Mr Max Müller, in his “Science of Language,” has satisfactorily shewn that there is truth in each of these apparently conflicting theories of the formation of language. At the same time, he adopts the latter, as supplying the more accurate and philosophical account of this great phenomenon. The name given originally to a single object, he admits, became, in innumerable cases, the name of the whole class to which the object belongs. It is perfectly right to maintain that the word *cavea*, or *caverna*, cave or cavern, when first given, was applied to one particular cave, and was afterwards extended to other caves. But then, he adds, it is equally right to maintain that in order to call even the first hollow *cavea*, it was necessary that the general idea of “hollow” should have been formed in the mind, and should have received its vocal expression, *cav*.

Again, he says, “Analyse any word you like, and you will find that it expresses a general idea peculiar (rather, ‘appropriate’) to the individual to which it belongs. What is the meaning of moon? The measurer. What is the meaning of sun? The begetter. What is the meaning of earth? The

4 ON THE NATURE, ORIGIN, AND

ploughed.”* These words, it may be observed in passing, cannot possibly have been the earliest names for the objects which they denote, as they are obviously the result of long observation. But, doubtless, the earliest names for these objects were formed upon the same principle. And these words, as the vocal signs of objects in their nature single, and not, when first observed, belonging to classes, are good examples of the application of that principle. By considering them and their derivations, which express the ideas that gave rise to them, the reader will probably understand and adopt the conclusion which Mr Max Müller has formed on this interesting subject, and which, with slight variations from his own language, may be thus stated :—“The first thing really known, so that the knowledge of it may be rightly termed a conception of the human reason, is that which is general. It is through it that we know and name afterwards individual objects of which any general idea can be formed and communicated ; and it is only in this third stage that these individual objects, thus known and named, become again the representatives of whole classes ; and thus names, or proper names, become *appellatives*, that is, terms applicable to all the individuals of the classes to which they belong.”

This view of the character of the terms first in

* Lectures on the Science of Language, pp. 360-363.

use among men to denote the various objects with which they were conversant illustrates, and is illustrated by, the subject of the present volume. Proper names, in the usual meaning of the phrase, that is, special names given to individual objects, and each belonging to one only, must have existed from the very beginning of human life and human speech. They must have arisen from the necessity of distinguishing one object from another, or others, of the same kind; and could not be transferred from one to another without frustrating the very purpose of their invention. Hence the distinction would immediately be apprehended between general and special terms, between common names which expressed characteristics or qualities in which many objects exhibited an identity, and proper names which designated individuals as differing from all others of their class or kind in some circumstances of appearance, position, use, or relation to the namer. The experience of a few days would be sufficient to create the feeling, if indeed it was not intuitive, that the name first given to a single new object must be a common term—one which would be equally applicable to a second object, and all other objects, of the same kind.

If we consider some of the circumstances in which the first human beings must have been

6 *ON THE NATURE, ORIGIN, AND*

placed, wherever located on the earth's surface, we shall at once understand in what manner, and how early, proper names originated. They would see around them plains, hills, valleys, trees—solitary, and in masses—rocks, streams, pools, and springs. It would soon become necessary, for the purposes of existence and of society, to mark individual objects belonging to several of these classes, in their communications with each other. When, in addition to the stream or spring near their dwelling, which daily supplied them with water, other streams and springs were discovered in the neighbourhood, which they would repeatedly pass, and which would be occasionally serviceable to them during their excursions in search of food, all of these would receive special names by which they would distinguish them individually in the conversations in which they narrated their adventures, or planned or gave directions for future expeditions. Conspicuous rocks, and groves, or groups of trees, observed as landmarks to guide them in their wanderings, would also, as they became familiar, be designated by appropriate and distinct appellations. Hills, or mountains, seen in ranges or clusters, not only as serving the same purpose, but as features in the landscape forming frequent subjects of discourse, would also be distinguished from each other by proper names, suggested for the most

part by their comparative size, relative position, or peculiarity of form or colour. The valleys, hollows, or plains, in which particular fruits or herbs were to be found, or which had to be traversed to reach various points beyond them, would in a very short time be known each by its separate and characteristic name.

Passing from things, or inanimate objects, to persons, we shall find that, as soon as a family was formed, it must have become necessary to invent proper names for the individuals of which it was composed. The first pair might indeed most naturally address each other, in the earliest stage of their existence, by the terms which expressed the male and female of human kind, the words which in their primitive language corresponded to "man" and "woman." And their first infant, we may easily imagine, would be called merely by a name signifying "offspring," and equivalent to son, or daughter, or child, or baby, as is frequently the case among ourselves ; the first born, or latest born, of a family often being called "baby" during infancy, long after its proper name has been determined. But as, with us, after the arrival of a second or succeeding child, the common or class-name Baby is no longer applied to the earlier born, who thenceforward is spoken of by his appropriate name, so, in the first family, the birth of a second

8 *ON THE NATURE, ORIGIN, AND*

child must have rendered it necessary to impose upon the elder a strictly proper name. A similar name would then at once be given to the second child, and provided for each succeeding member of the family on his coming into the world. We are speaking, it must be observed, of the circumstances which would absolutely necessitate, at a particular and very early period, the adoption of proper names for the purpose of designating the individuals of the human race; but it is by no means certain, or even probable, that the invention of proper names was delayed until the birth of a second child. The habit of giving special names to individual objects must have been formed, as we have seen, long before the birth of the first child, and may have prompted the naming of that child by a special or proper name as soon as he was born.

If, now, we turn to the inspired record in the book of Genesis, which gives the history of the first human family, we shall find that it confirms the conclusion at which we have arrived from considering the nature of the case,—that is, the circumstances in which the parents of mankind were necessarily placed. The history supports the view which we have taken of the principles of the formation of common names. It states that “the Lord God brought the beasts of the field and the

fowls of the air to Adam to see what he would call them ; and whatsoever Adam called every living creature, that was the name thereof. And Adam gave names to all cattle, and to the fowls of the air, and to every beast of the field." Now we are quite sure that by the phrases "every living creature," "every beast of the field," cannot be meant every individual animal which had been created, or which then existed ; but what is meant is, that he gave to the representative of every class, or species, of animal the name which should belong to all individuals of its class or species. This he could only do by observing some peculiar characteristic in which such animals differed from all others, except those of their own kind. That is, he applied to each of those representatives a term which expressed a general idea already formed in his mind. Such a term would therefore include under it all those individual animals which exhibited the characteristic suggestive of the idea.

Again, it is said that "in the day that God created man, male and female created he them, and called their name Adam in the day when they were created." This name is almost the same with the word which means earth, or ground, and corresponds to the Latin *homo*, which belongs to the same root as *humus*, soil. It is expressive, therefore, of the material origin and constitution of the

human being, and is evidently, in its primary use, a common name, though borne by the first man as his proper name. Further, when the human female had been created, and was brought to Adam, it is recorded that "he called her name woman, because she was taken out of man." Afterwards we are informed, "he called his wife's name Eve, (or *chavvah*, life,) because she was the mother of all living." Here it is to be observed that, in the first instance, he gave her, as in the case of the animals, a general or common name, which denoted her relation to himself in origin and constitution, much in the same manner as his own name denoted his relation to the soil.* But the second name which he gave her was evidently intended, and used, as a proper name, in the present sense of the phrase. It expressed indeed a general idea, as does every proper name, or in fact every word; its actual meaning would have rendered it the

* Adam, and Adamah, are the words for man and ground; Ish, and Ish-shah, in Gen. ii. 23, for man and woman. The word Ish is here for the first time used for man; and it is to be noticed that it is used by Adam in speaking of himself, but clearly as a general term. Its root, or primitive meaning, is uncertain; but from its subsequent use we may infer that it denoted a characteristic of humanity higher than that expressed by the word Adam, and may have occurred to the father of men, while naming the animals, as an appellative distinguishing his own from the inferior order of the animate creation.

suitable appellative of every mother ; but the word *Eve*, unlike the former word *woman*, never became an appellative or common name ; it was restricted to our first mother personally, or, in its subsequent use, when given to any other female, had reference to her, as the repetition of her personal name. Hence it would appear that the limitation of any term to its use as a proper name,—that is, the name of individuals exclusively,—was conventional, except in the very few cases in which a term expressed something concerning an individual which could not be affirmed concerning any other. So true it is that the original character of all terms by which objects or beings are designated is general, and that common names have not been derived from proper, but proper names from common.

Words are not to be regarded as mere sounds, or combinations of sounds, attached at random to certain objects, so as to become the audible signs by which we distinguish them from each other in our communications with our fellow-men. It is quite certain that, in all languages, every word, and every syllable that forms a portion of a word, has a representative or descriptive meaning. As originally employed, it signified some notion, or idea, more or less remotely connected with its present use. And thus every word, and even every particular and common termination, has its history ; and if

we knew that history, we could tell why and how it has come to stand for the thing, or action, or relation which it now expresses. It is the same with proper names. Although used merely as marks by which one person may be distinguished from another, all proper names have a meaning. There was a time when, and an occasion on which, every proper name, whether of the class Christian or surname, was first given. There was a person who was the first to bear it; and, when given to that person, it was given for a particular reason, which is involved in its meaning. There are many names common among us, and having equivalents in every language, which at once discover the reason for their original imposition or assumption, such as the names of various occupations and offices, as Farmer, Hunter, Carpenter, Butler, Chamberlain; or names denoting physical peculiarities, as Long, Short, Brown, Greathead, (Grosseteste or Great-head,) Strongitharm.

But very frequently, although the meaning of a name may be as obvious as in those instances, and may be readily ascertained, it is scarcely possible to form a plausible conjecture as to its significance in relation to the individual to whom it was first applied. That a name may be very appropriate and expressive, although only apprehensible as such by those who gave it or him who received it,

and their contemporaries or acquaintance, is shewn in the case of various names, the cause of the imposition of which is recorded in Scripture ; for example, Isaac, Jacob, Moses, Jerubbaal, Ichabod. Without the information supplied in the sacred history, we should certainly be at a loss to understand the connection of these words with the character or circumstances of the persons to whom they belong. But, possessed of that information, we see that they were indicative of actual occurrences, had a commemorative and suggestive significance. We may fairly infer from these instances, and others occurring in Heathen as well as Jewish history, that "there hangs a tale" by every name, fully accounting for its application to the individual to whom it first became "proper." And by help of such examples, and guided by sound principles of etymology, and some knowledge of the habits of a people, or the circumstances of the times or of families, we may, in other cases in which we have no direct information, reasonably hope to discover, if not the matter of fact, yet certainly the feelings, desires, or expectations, and sometimes the observable qualities or peculiarities in which names have originated. We allude chiefly to names bestowed upon children at their birth or in infancy. But there are probably not a few names among those which we meet with in the earliest histories,

14 ON THE NATURE, ORIGIN, AND

both sacred and secular, like those among uncivilized nations, of which we have accounts from modern travellers, which have displaced the names given in childhood, having been acquired by the manifestation of some remarkable trait of character, or the performance of some exploit. To this class belong those before spoken of, which denote certain occupations and modes of life ; but these were for the most part superadded to the name already given, and so became the original surnames. Such names, together with those indicative of locality, or identical with the proper names of places, form a prolific source of surnames, in the modern sense of the word, which is the reverse of the original sense ; for surnames now distinguish families, not individuals ; are the first or birth names, not additive ; and are inherited, not arbitrarily imposed.

The primitive idea of a "name" is preserved in our language, and others of the same family, in the actual signification of the word. For *name* and its kindred terms, *nomen* in Latin, *o-nom-a* in Greek, and *nâma* in Sanskrit, are derived from a root which is in fact the same word with the English verb *to know*. *Name* therefore means that by which anything is known, that which declares, defines, describes it, by stating some characteristic quality or attribute. This original notion of a *name* was certainly maintained in considerable purity among the

Hebrews for many generations. Proper names had among them a deeper meaning, and were more closely connected in men's thoughts with character and condition, than among any other ancient nation with the history and literature of which we are acquainted. This is apparent from the care taken in the sacred writings to record the origin of so many names of individuals and of places, from the frequent allusions to them as significant, and the remarks made upon their meaning, and from the peculiar employment of them on important and solemn occasions when given or changed, to mark some great transaction or event, to form titles of honour, or to record a promise, or threat, or prophecy. But the fact of the recognition of the true and primary purpose of a name by the Israelitish people, and in their language, is most strikingly displayed in their idiomatic use of the term "name" in reference to God, and especially of the expression "name of the Lord." This expression, and its equivalents, occur very frequently in the writings of the Old Testament, and in every variety of circumstance and connection.

The name of God, in the Scriptural or Hebrew use of it, is evidently identical with the character of God; it denotes His attributes, or the qualities of His nature, by which He is distinguished from all other beings. "The name of the Lord" (or

Jehovah) is considered by some a periphrasis, or circumlocution, for the word God or Lord, a reverential mode of speaking of the Almighty. But it is more than this; its real meaning is—God as He is revealed to His people; God, as an object of our knowledge, and as having become such by means placed within our reach, that is, by the manifestation of Himself in His true character—His revelation of His existence, unity, and glory; and that especially through His holy oracles or Word. Thus, when God was pleased partially to grant the request of Moses, “I beseech Thee shew me Thy glory,” He signified His intention by saying, “I will make all My goodness pass before thee.” And the mode in which the promise was fulfilled is thus described:—“The Lord descended in the cloud, and stood with him there, and proclaimed the name of the Lord. And the Lord passed by before him, and proclaimed, The Lord, The Lord God, merciful and gracious, longsuffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgressions and sins, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children’s children, unto the third and to the fourth generation,” (Exod. xxxiv. 5-7.) Here the proclamation

of the "name of the Lord" is evidently the declaration of His perfections, the formal revelation of Himself to Moses, and through Moses to Israel, by a description of His character, and announcement of His will. In Ps. xx. 1-4 the prayer of the Psalmist is, "The Lord hear thee in the day of trouble; the *name* of the God of Jacob defend thee; send thee help from the sanctuary, and strengthen thee out of Zion; remember all thy offerings, and accept thy burnt sacrifice; grant thee according to thine own heart, and fulfil all thy counsel." In this passage, "the name of the God of Jacob," in the second clause of verse 1, certainly corresponds to "the Lord" in the first clause; but not as perfectly synonymous. According to the genius of Hebrew poetry, when words or phrases of substantially the same import occur in two parallel or antithetical clauses, the variation of the second from the first consists in its being explanatory, or expansive, or augmentative of the notion which the first contains. "The name of the God of Jacob" is used instead of the word "Lord, (Jehovah,)" or simply, "God of Jacob," to express the fact that the petitions offered, and the promises implied in them, are founded upon the actual known character of God and His revealed relation to His people. This is made clear by the declaration of the ground of con-

fidence which follows the petitions. "Some trust in chariots and some in horses, but we will remember the *name* of the Lord our God;" that is, we will call to mind what God is in Himself, and has made known about Himself to us, and has promised to do for us. Similarly we must interpret Ps. liv. 1: "Save me, O God, by thy *name*, and judge me by thy strength;" where strength is explanatory of "*name*;" the first idea being, that God has a character on which His servant may rely for salvation, the second defining that character as "*mightiness*" or "*power*." Hence, too, we may understand the profession made by David in Ps. lii. 9, "I will wait on thy *name*," to mean, "I will look forward with confident expectation to thy manifestation of thyself in the character in which thou hast made thyself known to me." And the saying of Solomon, "The *name* of the Lord is a strong tower; the righteous runneth into it and is safe," amounts to the assertion that the revelation which God makes of Himself to a righteous man by His Word and by His Spirit, the knowledge of Himself which He has vouchsafed to His servant, enables him to find shelter and defence in his God. Thus also in Ps. ix. 10, "They that know thy *name* will put their trust in *thee*." On the other hand, when Isaiah announces the doom of the Assyrian army

under Sennacherib, by saying, "Behold the *name* of the Lord cometh from far, burning with His anger," (Isa. xxx. 27,) his meaning is, "Jehovah will make Himself known to the enemies of His people by a terrible and unexpected manifestation of Himself in wrath and punishment." There are many other combinations, very familiar to the pious mind, in which the phrases "my name," "thy name," or "name of the Lord" occur, which will become more deeply significant, and the source of greater spiritual profit, if we take notice how the true and primary notion of the word "name" is involved in them, and is the basis of their formation. To "love the name," to "fear the name" of the Lord, is not merely to experience the affection of love or fear of God when His name is mentioned or remembered, but to be conscious of an abiding, habitual love and fear of Him, as the effect of real knowledge of Him and communication with Him. To "praise and thank the name of God," to "bless His name," to "exalt, or rejoice in, His name," are the acts of those whose minds are fully possessed with a sense of His Divine goodness and greatness, arising from an acquaintance with Himself in His will, and works, and ways, and with which He has specially favoured them. And the remarkable phrase, to "walk in the name of God," (Mic.

20 ON THE NATURE, ORIGIN, AND

iv. 5,) or to "walk up and down in His name," (Zech. x 12,) intimates an open, constant, acknowledgment of God, a profession among men of a true creed concerning Him, an exhibition of His character and nature by the reflection of His communicable perfections in the life and conduct of His servants. The New Testament abounds with instances of a similar use of this very expressive and comprehensive word. Thus our Lord, in His prayer to His Father, states, "I have manifested thy *name* to the men that thou gavest me out of the world." "Thy name" must here signify the gospel revelation of the truth concerning the Divine nature—the union of the Father with the Son and Spirit essentially, and in the work of man's salvation, as disclosed by Him formally to them in His last discourse, and manifested in all the facts of His incarnation. When the apostle Paul declares that God the Father has given the Lord Jesus "a *name* that is above *every name*," what he means is, that He has declared and proclaimed the essential, eternal, infinite dignity of His nature as the Supreme Being, the Almighty God. And when the ministration of the gospel word is spoken of as "preaching in the name," or "concerning the name," of Jesus, and believers in the gospel are described as those who "call on His name," we must understand, on

the one hand, the presentation of the truth relating to His person, mission, and offices, and on the other, the practical recognition of this truth in the profession of belief, and in the exercises of worship. The statement that "there is no other *name* (but the name of Jesus) under heaven given among men whereby we must be saved," is the assertion that Jesus alone possesses the nature, character, attributes, and alone occupies the position, which can qualify an individual personal Being to become the Saviour of the world.

By aid of a Concordance, a large number of passages in which the phrases, "name of the Lord," and "my name," "thy name," "his name," (used with reference to God,) occur, may be compared with those which have been adduced. And it will be found that a correct appreciation of the sense in which the word "name" is employed in them will enable the student of Scripture to perceive a depth and fulness in their meaning which otherwise would be unobserved. He will also discover the singular appropriateness of the expression to the context, or the circumstances, on every occasion. And such an examination will completely establish the truth of the statement already made, that in the Hebrew language, and Hebrew mind, the idea of a name was not merely that of a word,

22 *ON THE NATURE, ORIGIN, AND*

or sound, indicating an object, but that of a significant term really suitable to the object to which it was applied, as describing it by some characteristic quality.

It is not to be supposed, however, that all, or the greater part, of the proper names which we meet with in the Bible were given in exact conformity with this original idea. They all, indeed, have a meaning, in most cases easily discoverable, conveyed at once in the simple enunciation of the word, so that everybody perceived it as soon as the word was pronounced. And this meaning, doubtless, represented some particular fact or sentiment in the mind of those who imposed the name, connected with the individual who bore it. But the name so given had often nothing to do with the character of its possessor, often cannot be descriptive of anything more than a feeling, a desire, or even a fancy, and was as arbitrarily chosen for his name as is many a Christian name among ourselves, selected merely because, according to the taste of parents or friends, it has a pleasing sound, and is what we call a fine or pretty name. Nor can it be reasonably inferred from the mysterious spiritual signification undoubtedly belonging to some Scripture names, that all the names; even of distinguished personages connected with the development of God's gracious designs, are susceptible

of a similar interpretation. Some expositors of the Divine Word have supposed that important truths of a spiritual and evangelical nature were involved in such names, or in their combinations and relations to each other, and were thus symbolically presented to the Church, and preserved, forming a kind of prophecy in enigma. Thus, for example, Ursinus the reformer, author of the Heidelberg Catechism, ingeniously constructed a statement of the fall and redemption of man from the names of the first ten antediluvian patriarchs, commencing with Adam.* It is given with evident approbation, under the name Adam, by Brown of Haddington, in his Dictionary to the Bible. And the Rev. Julius Bate, in his "*Critica Hebræa*," (1767) asserts that all the articles of the Christian faith are expressed in the names given to persons in the book of Genesis only. Such a treatment of Scripture names is, in fact, the adoption of the spiritualizing system first introduced into Christian theology by Origen of Alexandria, in the third century, but derived by him, it can hardly be doubted, from a Jewish source, the "science falsely so called" which is known by the name of the Cabbala. According to this sys-

* In Bayle's Dictionary, under the word Alabaster, we find an account of a similar exposition of 1 Chron. i. 1, "Adam, Seth, Enoch," in a sermon preached from that text by Dr Alabaster before the University of Cambridge.

24 *ON THE NATURE, ORIGIN, AND*

tem, not only all the facts, and minute incidents, occurring in the Old Testament histories, but also names and numbers, have a mystic meaning.

Cocceius, a learned Hebraist of the German Reformed Church, in the seventeenth century, advocated and exemplified in his voluminous writings a similar theory of interpretation. And, in this country, Mr Hutchinson and his followers, among whom were some persons highly distinguished for learning and piety during the last century, carried out the principle of Cabbalistic interpretation to its fullest extent, by maintaining that the truths of physical science, as well as of the gospel, were latent, but discoverable, in the roots or original meaning of various Hebrew words. It is plain that if we could suppose the Word of God so written as to need such methods of interpretation for the discovery or proof of the deepest and most important truths, it would indeed be a sealed book except to the most subtle and imaginative minds. And even these would be unable to arrive at any certainty or agreement. For the spiritual explanation of apparently ordinary events and circumstances, and the doctrines or facts elicited from names, or the derivations of common words, would depend upon the exercise of ingenuity, unrestricted by any definite and generally received principles or rules. Besides, not only would such researches issue in different and contra-

dictory results, but it would be easy for those who entered upon the study with minds already biassed in favour of error, to draw from allegorized narratives, and the etymologies of proper names, conclusions most adverse to the pure and simple testimony of the gospel of Christ. It is not too much to assert that the most extravagant and fanciful theories of religion which have ever assumed the name of Christian, and the most widely opposite heresies, might be constructed and established by means of the abundant and ductile materials which the Cabbalistic or Cocceian system of interpretation would supply, and most especially in its application to names, both common and proper.

The subject is nearly allied to Scriptural typology. And it should be treated with the same cautions and limitations. There are, all must admit, certain persons, actions, and events in Old Testament history bearing a typical character; but it does not follow that the whole of the Old Testament history, national, and domestic, and personal, is a series of types, representing the facts and doctrines of Christianity. Nor can it be allowed that every plausible resemblance which a lively fancy may discover between transactions recorded in the ancient Word and the revelations of the gospel is sufficient to establish a typical relation. Free scope may be granted to illustra-

26 *ON THE NATURE, ORIGIN, AND*

tion ; and there is no source from which we may derive more abundant, or more natural and felicitous, illustrations of God's gracious manifestations of Himself, and His dealings with His people in Christ, than the record which gives an account of His communications with the Church of old, and the experience of its members ; but we must be careful not to exalt an illustration into a type, or a comparison into a prophecy. We may connect, figuratively, a portion of Old Testament narrative—an act, a character, a saying—with a spiritual truth or doctrine of the gospel ; but we are not warranted in concluding that the connection was intended by the Holy Spirit, and awaited our discovery. The safe rule is, to accept those personages and proceedings only as typical which are represented as such by explicit declaration, or pointed allusion, in the New Testament. And it is also to be noticed that even in these there are degrees and limits of typicality. Similar considerations are applicable to the study of the significance of proper names in Holy Writ. Some are undoubtedly expressive of important facts, or of Divine intentions, and are the seals and promises of blessings to be granted under the old covenant and the new. But we are not justified in ascribing this character to any except under the direct guidance of the Word of God. Many names

enunciate deeply spiritual truths, and from them we may draw lessons of much interest and value in connection with the personal history of those who bore them, while yet we must hesitate to acknowledge them as prophetic symbols, the depositories of gospel mysteries, known at the time to an initiated few, or entirely reserved for disclosure in the New Testament age. Others cannot, without distortion, or the most arbitrary conjecture, be conceived to possess a moral or spiritual meaning; they must be accounted for on the ordinary principles of personal nomenclature, or placed among the curiosities of sacred literature. We propose, in the following pages, to comment upon many examples of these and other classes of proper names occurring in the Bible, wishing to introduce our readers to a large and interesting, and, we trust, not unprofitable field for the exercise of intelligent inquiry, without involving them in the mazes of mystic speculation. It will be seen, we think, that there is much that is directly instructive, and much more that is suggestive of edifying reflection, in the signification of many Scripture names, when discussed upon the ordinary principles of verbal or historical criticism, and even though we reject the aid of the easy and prolific, but uncertain and dangerous method of systematic spiritualization.



II.

ON SURNAMES.



SURNAMES, in our sense of the word, did not exist among the Hebrews. Their names were all special, and strictly “proper,” each belonging to an individual only. They had no family names—that is, names borne by all the members of a family in common. Their custom in regard to names was exactly the same with that of the Greeks, and totally different from that of the Romans, or of most modern European nations. If the reader will call to mind the celebrated characters, or any number of persons, mentioned in Grecian history, from the earliest to the latest age, he will observe that each is known but by one name. Solon, Socrates, Xenophon, Demosthenes, Alexander, had no other names than these respectively. If it was necessary to distinguish any one from another who might bear the same name, or to mark his origin or connections, this

was done by adding the name of his father and of his birth-place, or, as at Athens, of the tribe and commune to which he belonged. Occasionally an eminent person had an epithet attached to his name, denoting some peculiarity in his character, or some actions of his life, as Demetrius Poliorketes (taker of cities), Ptolemy Soter (Deliverer), Antiochus Epiphanes (illustrious, or magnificent.) But these epithets were borne only by the individuals themselves, and did not descend to their children. They were examples of the surname, properly so called—not the name given to a person at his birth, but given in addition to it; not the name to which a person was born—a notion altogether foreign to the minds of the Greeks or of the Hebrews—but a title which he acquired by his habits or exploits. They were similar to the names given to some of our early English kings, as Edward *the Confessor*, Edmund *Ironsides*, William *the Conqueror*, Henry *Beauclerc*, (the learned,) Richard *Cœur de Lion*. Such names, we may observe, throw light upon the original institution and nature of proper names, as descriptive of the character or some quality of their possessor.

It may seem an exception from the ordinary usage of the Greeks in regard to proper names, that certain tribes and families bore the names of distinguished ancestors. The patronymic, or an-

cestral name, was generally formed from that of the patriarch or founder of the race by the addition of the termination *idēs*, which signifies "son of," or "descendant of." Thus we read of the great Dorian clan of the Heracleidæ, or descendants of Hercules; a tribe in Sparta called Ægidæ, from an ancestor Ægeus; the Alcæonidæ, an Athenian family, the posterity of Alcæon; the Peisistratidæ, the immediate descendants and connections of Peisistratus, who had raised himself to the sovereignty of Athens; the Seleucidæ, or kings of the line of Seleucus. But these names rather belonged to the families, or dynasties, as a whole, than to the individual members of each. An Athenian might be said to be an Alcæonid as a Scotchman might be said to be a Campbell; but he would not possess the name Alcæonides as the Scotchman would the name Campbell, in the character of a personal surname. A successor of Seleucus would be called one of the Seleucidæ, but his name would not be Seleucides in the same sense in which the name of one of our Stuart kings would be Stuart. We find that appellatives similar to these Grecian patronymics were in use among the Hebrews, derived from the heads of tribes, or of the subdivisions of tribes, which were families and households, (Josh. vii. 17, 18.) Thus, under the Levites, the posterity of Levi, were the Ko-

hathites, a number of families descended from Kohath, second son of Levi ; under the Kohathites, the Korahites, or children and grandchildren of Korah, who was grandson of Kohath, (Exod. vi. 18, 24.) A son of Korah might, in addition to his own special name, be called a Levite, to distinguish him from another of a different tribe ; a Kohathite, to distinguish him from another of a different family, though of the same tribe ; or a Korahite, (1 Chron. ix. 31, 32,) to distinguish him from another of the same tribe and family, but not of the same household. But neither Levite, nor Kohathite, nor Korahite,* could be said to be his proper name. The Jews were, we know, very particular in the preservation of their genealogies,

* The termination *ite* is the Greek *itēs*, which is employed by Greek writers to signify locality, or nationality, not parentage, the proper termination significant of which is, as above stated, *idēs*. The Greek translators of the Old Testament, known as the Septuagint, (or the LXX.,) seldom employ the termination *itēs*, except in accordance with the correct Greek usage. But in our version it will be noticed that *ite* is used to represent not only an inhabitant of a certain locality, as Carmelite, Jezreelite, or a person belonging to a certain nation, as Canaanite, Amalekite, but a member of a tribe, as Reubenite, Ephraimite, or of a family, as Kohathite, or of a household, as Korahite. In Hebrew, the termination *i* stands for each of these ideas. Thus, Ammon-i, an Ammonite ; Gibeon-i, a Gibeonite ; Gad-i, a Gadite ; Kohath-i, a Kohathite ; Korah-i, a Korahite.

and therefore were tenacious of the appellations which expressed origin and relationship. But although the use of generic and ancestral names was thus carefully maintained among them, as also among the Greeks, yet the system of proper names, in both races, continued, through all their ancient history, to be strictly *mononymic*; that is, each individual really possessed, and was considered as possessing, only a single name.

The system of proper names which prevailed among the Romans was very different from that of the Hebrews and Greeks. Yet it was grounded upon usages similar to those which have been described, in regard to the classification of the people, and the mode of expressing it in appellatives. The free-born population of Rome was divided into *gentes*, or clans, and these again into *familiæ*, families. Every person belonging to a *gens* bore the name of that *gens*. If he belonged to the *gens Julia*, he possessed by birth the name Julius; if to the *gens Servilia*, the name Servilius. This was called his *nomen*, or name. But he also bore the name of his peculiar *familia*, a subdivision of the *gens*. Thus, if his *familia* of the *gens Julia* was called Cæsar, his name would be Julius Cæsar, or if he was of the Casca family in the *gens Servilia*, his name would be Servilius Casca. Cæsar, or Casca, was termed the *cognomen*, or

family name. In each case the person had a right to his two names by birth. He then received a name to distinguish him from other members of his particular household, corresponding to our baptismal name. This was styled his *prænomen* or fore-name. Thus, in the first of the two examples above given, a child named Julius Cæsar in virtue of his birth, receiving the *prænomen* Caius, would be thenceforward called Caius Julius Cæsar'; in the second, if his *prænomen* was Publius, his full name would be Publius Servilius Casca. It was common, however, to drop one of the two latter names in speaking of or to an individual; so that in the former case the style of address would be C. Cæsar or C. Julius, in the latter, P. Casca or P. Servilius. A person of great eminence, or the head or chief member of a *familia*, would sometimes be spoken of under only the family name, as Cæsar, or Casca. The same practice also prevailed among intimate friends. But, in all cases, the three names belonged to the individual as appropriately as the baptismal and surnames belong to each among ourselves. A fourth name was frequently added, but only as a title, or distinction peculiar to the person who bore it. Thus Cneius Pompeius, whose family name was Strabo, acquired by his splendid military exploits the surname of Magnus, or "the Great," during his lifetime. P.

Cornelius Scipio, the conqueror of Carthage, was surnamed from that conquest, *Africanus*; and in the same war Q. Fabius Maximus obtained the addition of *Cunctator*, "the delayer," from the mode of warfare by which he effectually baffled Hannibal, his great opponent, the invader of Italy. This fourth name, or rather title, was called the *agnomen*. Frequently, and especially in the early history, only two of the names are mentioned, the first being the *prænomen*, and the second almost invariably the *nomen* or name of the *gens* or clan. Probably, in many cases, the *familia* to which a historical personage belonged had not yet received a distinct name.* And this third name, or *cognomen*, is often of such a signification as to indicate that it was in the first instance given on the principle of the *agnomen*, as an epithet distinguishing its possessor by some peculiar characteristic, not always of a flattering or dignified nature. In fact, it was often originally a mere nickname. Thus *Strabo* means "squint-eyed;" *Rufus*, a very common surname, familiar to us in our English history, "red-haired;" *Naso*, the family name of the Poet Ovid, (*Publius Ovidius*), "long-nosed;" *Cicero* from *Cicer*, a kind of vetch, commemorating probably a wen or mark on the face of one of the ancestors of the great orator. Other surnames

* Plutarch. Life of Caius Marius, c. 1.

were indicative of local origin, as Gallus, Atticus ; others of occupation, as Pictor, (painter,) Agricola, (farmer,) names occurring in very distinguished clans. It cannot be doubted that in all cases the name of the *familiæ* was of later date than that of the *gens* ; and perhaps most *familiæ* were merged in the *gens*, as far as their name was concerned, until the head of a household acquired a peculiar appellative, which descended to his children and posterity. It is to be observed, that the use of double names is coeval with the earliest period of Roman history ; and, according to Roman historians, existed among the Italian nations who were established in the central regions of the peninsula, and possessed regular political and social institutions, before the founding of Rome. Thus we read of Titus Tatius, the king, and Mettus Curtius, the general, of the Sabines ; Octavius Mamilius, a Tuscan commander ; Attius Tullus, the chief of the Volscians. It would seem, therefore, that the Roman system of proper names was not of Roman origin, but is to be referred to a remoter antiquity than the age of Romulus, which was nearly eight centuries before the Christian era.

What were the peculiar conditions of society which gave rise to the custom of hereditary surnames is an inquiry full of interest for the antiquarian, and the philosophical student of history.

But it is one evidently of great difficulty and perplexity. This custom, as almost invariably connected with modern civilization, has the appearance of being a result of civilization, or at least its necessary accompaniment. It presents itself in the same aspect as derived by the Romans from Italian races ; one of which, the Tuscan, was, we know on the sure testimony of its material remains, in a highly civilized state for several generations before the Roman community was formed. On the other hand, its necessary connection with civilization is disproved by the fact that it did not exist in the Greek States, the most refined and polished of ancient societies ; celebrated for their cultivation of all the arts, and the possession of very elaborate and complex institutions, both national and domestic. Nor was it adopted by the Greeks after they came in contact with the Romans, and when their principal states formed provinces of the Roman empire. We may also observe, that, if the general use of family names is to be referred to the organization, and order, characteristic of a civilized age or people, we might have expected it to prevail among the Jews, since they were certainly distinguished from most of their contemporaries by a very systematic constitution, which regulated, to a great extent, their relations in the commonwealth and in the family. Their actual

civilization was indeed imperfect, and their constitution, through many a long period of their history, existed rather in theory than in fact and practice. Yet they preserved their tribal arrangement, and its subdivisions and classifications, which were, one would think, highly favourable to the introduction of hereditary names.

During the earliest epoch of their national history, when their constitution was new and in full force, two important enactments might easily and naturally,—it seems, indeed, as if they must almost necessarily,—have originated the usage. One was the provision made in consequence of the application of the daughters of Zelophehad, the head of a household in the tribe of Manasseh, who had no sons, to receive in their own right the inheritance of their father, (Num. xxvii.) Their request was granted, but with the condition, subsequently annexed on the representation of the heads of families belonging to the tribe, that if they married they should marry in the family of the tribe of their father, (Num. xxxvi.) They married their cousins, their father's brother's sons ; and a general ordinance was established that “every daughter that possesseth an inheritance in any tribe of the children of Israel, shall be wife unto one of the family of the tribe of her father, that the children of Israel may enjoy every man

the inheritance of his fathers." An example of conformity to this ordinance is instanced in the family of Eleazar in the third generation from Levi. Eleazar died, and had no sons, but daughters; and their brethren, (cousins,) the sons of Kish, (Eleazar's brother,) took them, (1 Chron. xxiii. 22.) Hereditary names would have been most useful in such cases, as indicating the perpetuation of the patrimonial rights in the lineage of the original possessor. Indeed, the descent of the paternal name, as well as its connection with the property, seems contended for in the language of Zelophehad's daughters. "Why," say they, "should the *name* of our father be done away from among his family, because he hath no son?" If the custom of family names had been prevalent in Israel, we should at once understand them to have demanded that their father's name, as well as property, should be perpetuated and descend through them, being daughters, exactly as if they were sons, even though they might intermarry with persons of a different name. And the subsequent compromise, or modification, of the privilege conceded to them, would then appear to satisfy their demands without any departure from the ordinary laws of the descent of a family name through males, by restricting them to intermarriage with persons who were members of their own family, and bore their

own name. But it does not appear that such was the meaning of either of the provisions made in their case. The preservation of their father's name, however effected, was not by actual transmission as the birth name of every one of their posterity.

Similarly, when Boaz proposed to marry Ruth, the widow of his kinsman Mahlon, he stated that his object in so doing was "to raise up the *name* of the dead upon his inheritance, that the *name* of the dead be not cut off from among his brethren, and from the gate of his place," (Ruth iv. 10.) This is almost a quotation of the words of the law regulating such transactions, which enacts that, when a marriage took place between a widow and her husband's next kinsman, "the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel." But we have an exact register of the posterity of Boaz, which became the royal family of Judah, and we find in it no trace of the occurrence of the name Mahlon, or Elimelech, as a family name. The son of Boaz was Obed, and Obed's son was Jesse, the father of David. Besides, it is evident that, in most cases to which this law applied, the second husband would, if a family name existed, bear the same family name as the deceased; so that there would be no necessity for the explicit enactment that the offspring

of the marriage should bear the first husband's name.

An example of the actual adoption of a name on occasion of marriage with the daughter of the person who bore it is found in Ezra ii. 61, (Neh. vii. 63.) There, among the claimants to be reckoned among the priest's families, are mentioned, "the children of Barzillai, which took a wife of the daughters of Barzillai the Gileadite, and was called after their name." This, according to our notions, would imply that the daughters of Barzillai were all called Barzillai, as well as by the names given to each in infancy, and that the person who married one of them exchanged his own surname for hers. But the general usage of Scripture is entirely opposed to the supposition that a daughter of Barzillai would herself be called Barzillai, or that any person bore the name of a father, or any ancestor, as a matter of course, beside the name by which he is actually designated. All that is meant in this case is, that the son-in-law of Barzillai the Gileadite, being in his own right the head or chief of a family, took Barzillai's single name instead of his own single name, that his descendants might be reckoned "children of Barzillai." The arrangement had probably something to do with the descent of the family pro-

perty. The patrimony of the venerable Gileadite may have descended through a daughter, in consequence of the provision made for his eldest son Chimham, and his other sons, in Judea, through the gratitude of David. For we know that Chimham had an estate in the neighbourhood of Bethlehem, which was called by his name four centuries afterwards (Jer. x. 41-17); and the sons of Barzillai were especially recommended by David, when on his death-bed, to his son Solomon, with the request that they might "be of those who should eat at his table." The person who married the daughter of Barzillai the Gileadite, was a member of a priest's family. He was probably a descendant of Merari, son of Aaron, to whose family were allotted twelve cities, one of which was Ramoth in Gilead. And the assumption of a new name—that of his father-in-law—on his marriage, may have been intended as an abdication of his right to a portion of the sacerdotal patrimony, as well as an assertion of his claim to the inheritance to which he was to succeed in right of his wife. That the transaction was of some such nature, compromising the sacerdotal position and character of this person's descendants, is clear from Ezra ii. 63, where we are informed that "the children of Barzillai sought their register among

those that were reckoned by genealogy, but they were not found ; therefore were they, as polluted, put from the priesthood."

The nearest apparent approach to the employment of family names resembling our own is found in the designations of some of the exiles who returned from Babylon after the seventy years' captivity. The enumeration of those "that went up out of the captivity . . . which came with Zerubbabel," is, in Ezra ii. and Neh. vii., given by families, and localities ; the heads of families, and the places of their original settlement, being named. Thus we read, "the children of Parosh, two thousand one hundred and seventy-two ; the children of Bigvai, two thousand and fifty-six ;" Parosh and Bigvai being evidently the names of their respective ancestors ; also "the children of Bethlehem, one hundred and twenty-three ; the men of Netophah, fifty-six ; the children of Jericho, three hundred and forty-eight ;" the names here recorded being those of towns. But in the list which Nehemiah gives, (chap. x.,) of those who sealed the covenant, we find among the names of "the chief of the people," Parosh, Bigvai, and twelve or thirteen more, which are stated in the chapter previously referred to as the names of ancestors of families. Hence it might appear that the existing heads of these families signed the

covenant by their family names which had descended to them from their ancestors. But as there is an equal or greater number of names among those attached to the covenant which are not in the list of ancestors, it may as fairly be supposed that the former class of signatures is composed of the names of persons who, being heads of families at the time, happened to bear, as their own and sole proper names, those of the ancestors of their respective families. And this is rendered probable by the fact that it was customary to name children after their grandfathers: so that in a given generation the names of a considerable number of the founders, or chief ancestors, of families would be reproduced.

The second enactment which might have been expected to suggest, if not to necessitate, the usage of hereditary names, is the institution of the Jubilee. The object of this institution was to secure the proprietorship of all estates and allotments of land in perpetuity to the representatives or families of the original possessor. In every fiftieth year, every head of a household was to be in the possession of the inheritance of his fathers, and every individual was to occupy, as a freeman, the family position to which he was entitled by birth or descent. The language of the law was, "Ye shall hallow the

fiftieth year, it shall be a jubilee unto you ; and ye shall return every man unto his possession, and ye shall return every man unto his family," (Lev. xxv. 10.) In the interval, lands might be alienated, and come into the occupation of persons having other lands of their own ; also members of families, and even whole households, might quit their ancestral locality, and pass into a condition of servitude in distant districts, and amongst strange families. The importance of bearing in mind continually, in such circumstances, the family claim to the patrimonial estates, or the claim of relationship to the head of a family, was so great, and the necessity of preserving a recognised distinction between actual occupiers and real owners of property must have been so constantly felt, that one cannot but be surprised that the adoption of family surnames, so obviously useful for such purposes, should not have arisen out of the institution. It was precisely the conventionalism that the circumstances were calculated to induce. The want of such an expedient as a hereditary name belonging to each endowed family, and to every freeman, must have been felt in all communications, oral or documentary, relating to the present and prospective social condition of numerous families and individuals. Yet it is certainly a fact that the practice never seems to have suggested itself by these combinations, and compli-

cated relations, of families to each other, and to property.*

The future researches of historians and students

* The confusion likely to arise from the want of family names may be understood by comparing with the practice of the Israelites the following statement of an extraordinary parallel case in modern times:—“Until the beginning of the present century there were scarcely any family names at all in Wales; the baptismal name of the father generally constituting the surname of the son. Thus, if Morgan Richards had three sons, John, William, and Griffith, they would be called John Morgan, William Morgan, Griffith Morgan. John Morgan’s two sons, Peter and James, would be called Peter Jones (*i.e.*, John’s, or son of John) and James Jones. William Morgan’s sons, Job and Abel, would be Job Williams and Abel Williams. Griffith Morgan’s sons, Howel and Cadwallader, would be Howel Griffiths and Cadwallader Griffiths.”—*Lower’s Patronymia Britannica*.

The Welsh are, however, as is well known, a people very careful of their genealogies. Thus Hugh, son of Howel, in the family supposed, would readily tell us that he was Hugh-ap-Howel-ap-Griffith-ap-Morgan-ap, &c., to ten generations or more. But this would be a very inconvenient and unsatisfactory mode of description in deeds of purchase or wills. Iceland also forms an existing exception from the general practice of civilized nations in this matter. A recent traveller informs us that “there are only sixty-three Icelandic surnames. Few people have got any; the custom is, after telling one’s own Christian name, when asked ‘Whose son are you?’ to answer, in old Hebrew fashion, son of, or daughter of, so and so. There are 530 men’s Christian names and 529 women’s names in use.”—*Symington’s Pen and Pencil Sketches of Faroe and Iceland*, p. 182.

of the social economy of nations may perhaps discover the reason why the Hebrews and Greeks could do without family names, and why we cannot; why they never appear to have thought of them, and why they are to our ideas as natural and as indispensable as general terms, or the class-names of objects. It may also be ascertained what those elements were in the condition of society among these races, which hindered the development of the system, and what are the principles to which we must ascribe its growth, establishment, and nearly universal prevalence among all modern civilized nations. It is not a part of our present design to enter upon the investigation of this subject. But, having noticed the fact of the non-existence of hereditary surnames among the Hebrews, and certain circumstances which render that fact remarkable, and having shewn what were the nearest approximation to such names, or rather what were the substitutes for them, we pass on to the consideration of various classes of personal proper names which we meet with in the Bible.

And here we desire to have it understood that, in making our observations on Scripture names, we shall not assume on the part of our readers any degree of proficiency in Oriental learning, or any experience in philological inquiries. At the same

time, in inviting the attention of diligent readers of the Word of God to the etymology and interpretation of numerous Hebrew words and names, we are conducting them on a track with which they cannot be altogether unfamiliar. They are acquainted, by the explanations occurring in the sacred text itself, with the signification of many proper names and titles belonging to both persons and places. And the marginal notes of our authorized version, and of various editions of the Bible, have supplied them with much additional information of the same kind. Without any claim, for the most part, to Hebrew scholarship—without even having made the attempt to master the grammatical rudiments of the language, the ordinary student of the Scriptures cannot fail to possess a somewhat considerable knowledge of Hebrew. In fact, by means of the Old Testament names, and the Hebrew terms and phrases which have become “household words” in the “household of faith,” it would be quite possible for Christian persons, speaking different vernacular languages, to communicate many thoughts and feelings to each other. A pleasing incident, illustrative of this possibility, was related some years ago, by an eminent minister of the gospel, at a public meeting in London of one of our great societies. In a large company of persons, composing the crew and passengers of a

ship bound on a long voyage, there happened to be two, and only two, real Christians. But they were entirely unknown to each other personally, or by character. Each of them for several days had reason to believe, from the ungodliness and immorality which prevailed in all quarters, that he was the only person in the vessel that had the fear of God before his eyes. And each of them mourned in secret over his own spiritual desolateness, and the unhappy condition of those by whom he was surrounded. On a certain day one of them was seated in a retired corner of the deck, reading and meditating upon the Word of Life, when circumstances led the other to the same spot, sought by him probably for the same purpose. He was not long in discovering how his fellow-passenger was engaged, and ventured to accost him with a remark of a religious nature. But he received no intelligible reply. It appeared they were not of the same country, and did not understand each other's language. They were soon, however, enabled mutually to ascertain the fact that they both loved the Holy Book which had been their introduction to each other, and that they both were disciples of the same gracious Master and Saviour whom it reveals. They strove to express their pleasure and thankfulness at this recognition of their fellowship in Christ. They tried what they knew of one

language, and then of another, but no tongue was familiar to them both. They joined right hands ; they grasped each both hands of the other ; they shook hands vigorously again and again, but they could not be satisfied. Their hearts were bursting with the desire to give utterance to their feelings in words. At last one cried *Hallelujah*, and the other immediately responded *Amen*. There was, after all, a common language in which their joy and gratitude could find expression, and their spirits hold communion ; and that language was, literally, “ the language of Canaan.”



III.

NAMES OF GOD.

HE first name which claims our attention is the name of God. The people of Israel had a name for the Divine Being, which was, most strictly speaking, a proper name, since it was never applied, in any sense, or in any circumstances, to any other being. This was the name *Jehovah*. But the word, or words, existing in their language, and equivalent to our word *God*, or “the Deity,” may also be correctly considered as proper names, although they were used as appellatives, or class terms, denoting Deity in the abstract, or the imaginary divinities whom the heathen worshipped, and sometimes as titles of superior beings, possessing an exalted nature or office, both in heaven and in earth. For it was thoroughly understood among the Israelites, however they chose to act contrary to their better knowledge, that there was only one Being in the universe to whom the

name of God, signifying Deity, did of right belong. They were, in fact, as a nation, the appointed witnesses, though very unfaithful ones, of the unity of the Godhead. This truth it was the object of their sacred books, from the earliest to the latest, to teach; and it was preserved in the world, notwithstanding all their apostasies and infidelities, by means of their national literature. The word *God*, therefore, in their language, in its primary and principal use, did not signify the Divine nature, nor had it the indefinite meaning "a god," as if there were "gods many and lords many" in real existence, but it represented a single personal Being, known to them in His personality and unity by express revelation. In its one only perfectly correct application it was a proper name.

We have already shewn that, in the sacred writings, and, according to their testimony, in the language and common apprehension of the Israelitish people, the phrase, 'name of God,' or 'name of the Lord,' had a remarkable idiomatic meaning. It implied the fact just referred to, that a peculiar manifestation of the nature and character of God had been made to them, and a knowledge of Him thereby communicated, which enabled them to enjoy consciously the blessedness of His spiritual presence and favour. Although in most instances of the employment of this phrase there is no

special allusion to any actual title or name, it is obviously consistent with such a form of speech, and almost required by the principle on which it is based, that the term or name designating the Divine Being should be significant of some distinguishing qualities of His nature, should express some notion by which He was conceived of, or had been revealed. We know by historical evidence that this was the fact with respect to one of His great names, (Jehovah,) and we can trace, by aid of grammatical analogy and analysis, the meaning of the others, though not with equal certainty in each case.

The word GOD is represented in the Hebrew Scriptures by three terms, *Elohim*, *El*, *Eloah*. We have stated them in the order in which they occur. *Elohim* is the word for God in the first chapter of Genesis, and generally throughout that book; and is far more frequently employed than the other two in the whole of the Bible. *El* occurs in very early passages of the same book, as forming part of proper names, or of compound names for God; afterwards, repeatedly by itself as His name. *Eloah* is found for the first time, we believe, in the Song of Moses in the Book of Deuteronomy; and afterwards, for the most part, in the poetical, or later books of Scripture. It occurs repeatedly in the Psalms, and thirty-seven times in the Book

of Job. There is good reason for supposing that these three words are closely related in meaning, as at first sight they must certainly appear to every one to be. For the syllable *El*, which forms the whole of one of them, is the first syllable, and undoubtedly the principal or elementary syllable, of the other two. It presents, therefore, the appearance of the root, or simplest and earliest form of the Divine name, that from which the others are derived. But there are difficulties in the way of this account of the affinity of the three terms, arising from the principles which regulate the formation of Hebrew words. And, in fact, the majority of grammarians and lexicographers trace the words *Eloah* and *Elohim* to an origin apparently quite independent, in their view, of the word *El*.

There is, however, a nearly general agreement as to the derivation and meaning of *El* itself. It signifies *strength, might, power*. It is used in that sense as a common noun; and various derivatives from the same root involve evidently the same primary notion. Thus in Gen. xxxi. 29, "it is in the power [*ēl*] of my hand;" Prov. iii. 27, Ezek. xxxi. 11, "the mighty one [*ēl*] of the heathen;" so xxxii. 21. *Eyl* is "powerful," and also, "a fir-tree;" and *ayl*, "a ram." The tree and the animal are both named from the general idea "strength." Employed as the name of the Supreme Being, *El* means "The

powerful One," the Being who is Power, in whom it naturally and necessarily resides, in whom it originates, without whom it could not be, and who exercises it universally. It has, therefore, the sense of The absolutely Powerful, The Almighty. Further, it expresses that attribute of God which, in our minds, is most obviously and closely connected with our ideas of Him as Creator, Preserver, Ruler of all. Thus St Paul asserts that "the invisible things [*i.e.*, attributes] of him from [since] the creation of the world are clearly seen, being understood by the things which are made, even his eternal *power* and *Godhead*," (Rom. i. 20.) The name, therefore, which declared the "eternal power and Godhead" of Him to whom it belonged, was a symbol of belief in Him as the Maker of heaven and earth. But, in the case of the people of Israel, it was not merely a name which had resulted from the impression of power made upon the mind by the consideration of the works of God in creation; it was a name by which God had chosen to reveal Himself to their fathers, which, if not in the first instance directly communicated by Himself, was recognised by Him as rightly representing His nature. By this name He had spoken of Himself in His manifestations to Abraham and Jacob, (Gen. xvii. 1, xxi. 22, xxxi. 13, xxxv. 11.)

Hence we learn that it was and is the will of

God that this great attribute of His nature, Power, Almighty power, and that as exemplified and presented to us by His works, should form a prominent and constant element in our conception of Him. And when we consider that this name has been chosen or adopted by a personal Being, distinct from all other beings, and with whom man is capable of holding converse, we are by the fact guarded against the error of regarding power in the abstract, the forces of nature, the laws of nature, or nature itself, as Deity, an error by which Deity is severed from intelligence and personality. The history of the name, combined with its etymology, teaches us not that power is God, but that God is power, not that a principle necessarily connected with the existence of matter, and universally acting in it or upon it, and so producing and regulating all things that are, is Deity ; but that the Deity is a personal Being possessing that attribute, among others, to which the existence, action, and effects of that principle are due.

But an important moral result was undoubtedly intended and secured by God's revelation of Himself under this character. Fear is the sentiment naturally corresponding to the apprehension of the infinite power of Him "in whom we live, and move, and have our being," and "with whom," at all times, "we have to do." The religious phrase-

ology of the Hebrew language bears testimony to this practical effect of such a predominant notion of God. In the Old Testament, personal religion—that is, a right state of mind towards God, and a right course of behaviour thence proceeding—is generally expressed by the terms, “the fear of God,” “the fear of the Lord.” This phrase is of early occurrence ; and, indeed, is of the same date in the sacred record with God’s explicit revelation of Himself to the patriarchs by the name of the Powerful One, the Almighty. And it is worthy of notice that, at the same period, the Being known to Jacob and worshipped by him under the name *Power*, is also designated by him *Fear*—that is, the object of fear ; he calls Him “the God of my father, the God of Abraham, the *Fear* of Isaac ;” and is said to have sworn a solemn oath by “the fear of his father Isaac.” Thus, long afterwards, Isaiah exhorts the faithful of his time, “Neither fear ye their fear, [*i.e.*, the object of popular fear,] nor be afraid : sanctify the Lord of hosts himself, and let *him* be your *fear*, and let him be your *dread*.” Fear, in its ordinary sense, is certainly meant in this passage, as is evident by comparison of its clauses. And such fear is acknowledged repeatedly by the most eminent servants and saints of the Lord. But, modified by a further and fuller revelation of God than that which makes Him known princi-

pally by His attribute of Power, it becomes devout awe and filial veneration, a solemn sense of absolute subjection, a feeling of contented and dutiful submission to His will.

Another sentiment connected with the apprehension of God as the All-powerful, is that of entire dependence upon Him, of trust and confidence in Him. When it is known, by covenant or promise, or by the fact of actual gracious communications, that a relation is established between God and man, which secures to us, on certain conditions, the enjoyment of His favour; and when in our own consciousness these conditions have been fulfilled, the contemplation of God as the Being possessed of absolute power cannot fail to create in us a sense of security. We have, in such a case, a beneficial interest in His Almightyness. If He who can do all things, and in whose disposal are all circumstances and events, is our Friend, His Omnipotence is engaged on our behalf, and we can experience no real harm, or loss, or danger. Hence the feeling to which full expression is given by the prophet Isaiah when, speaking in the name of Israel, he says, "Behold, God [El] is my salvation; I will trust, and not be afraid."

We come now to the examination of the other two words for God, *Eloah* and *Elohim*, and of their relation to each other, and their probable

relation to *El*. *Elohim* is a plural form ; *im*, as must be well known to all readers of the Bible, being the plural termination of Hebrew words, answering to the English termination *s* or *es*. Thus cherubim is the plural of cherub, seraphim of seraph.* Postponing for the present the consideration of the meaning of the plural form, and fixing our attention on the construction and derivation of the words, we observe that *Elohim* cannot be the plural of *El*; for that, according to the analogy of the examples just referred to, must necessarily be *Elim*. Accordingly, we find the word *Elim* used in the sense of "gods :"—"Who is like unto thee, O Lord, among the gods?" or, as the margin renders, "mighty ones," (Exod. xv. 11.) So in Ps. xxix. 1; Ps. lxxxix. 6, "sons of the mighty ones." In both these passages the ancient Greek translation (the Septuagint) renders "sons of God," as if the word *Elim* were the same as *Elohim*, and meant, as *Elohim* usually does, "God." "Sons of God" would then be here, as in Job i. 6, xxxviii. 7, angels, or heavenly intelligences.

* In the authorized version of the Bible these words are printed cherubims and seraphims, as if cherubim and seraphim meant each a single being. In most other editions, as in the Paragraph Bible, the error is corrected by the omission of the termination *s*. In the Te Deum they have always preserved the right form—"To Thee cherubin and seraphin continually do cry."

But in Dan. xi. 36 the word certainly stands for gods :—" he shall magnify himself against every god, [*El*,] and shall speak marvellous things against the God of gods," (*El Elim*.) *El*, therefore, has its plural, which is *Elim*, not *Elohim*. But *Elohim* is the plural of *Eloah*; and as regularly formed from it as *Elim* is from *El*. The question now is, what is the root and formation of *Eloah*? There are, or have been, those who would derive it immediately from *El*; supposing that the second and third syllables (or letters) *o* and *ah* were added as intensives, to increase the significance of the word, and give it the meaning "most mighty" or "Almighty." But it is almost certain, from the principles and analogy of the language, that the word *El* would not admit of this summary process of double intensive augmentation. If we can at all trace *Eloah* to *El*, it must be by a more circuitous route.

Eloah is a word of the class which grammarians call verbal nouns—that is, nouns derived from verbs, and mostly either from participles or from the infinitive mood. If derived from participles, they usually denote the person or thing acting, or towards which action is directed; if from the infinitive mood, they denote the action itself or effect of it. *Eloah*, by its meaning, seems plainly referable to the former class. If it owes its origin, then, to

a participle, we know by analogy that this would be the participle of a verb of the form *Alaḥ*.* But there is no known verb in the Hebrew language of this precise form. It is no uncommon thing, however, for verbal nouns to exist that cannot be traced to any verb in Hebrew which could originate their meaning, while exactly the verb that is wanted is found in one of the closely-related languages—Syriac or Arabic. In this case, we have an Arabic verb of the exact form required, written and pronounced as the Hebrew verb *Alaḥ* would be. And this verb has the meaning *to fear, to adore, to worship*. Now, observing that *Eloaḥ* belongs to the class of those participial forms which denote frequently the object of the action, its signification will most likely be “the Adored,” “the Worshipped,” or “the Adorable,” “the Worshipful One.” And grammarians notice that this form of verbal nouns implies habit, or custom, of such action as the root may signify. *Eloaḥ*, then, it will be at once seen, is a most suitable name for God, and a name of a highly practical character. It sets Him forth not only as the object of a sentiment, but of an action which is a duty. Those who called Him by this name acknowledged that they owed Him distinct and special homage, a service of praise

* The first *a* in this word and the *E* in *Eloaḥ* are the same letters, though differently sounded.

and worship ; and they professed that they rendered it, that they habitually approached Him with the offerings and utterances of devotion. The word implies the existence of what we understand by “a religion”—that is, a creed, a profession, and the formal stated act of private and public worship. If we might hazard a conjecture as to the time or occasion of the origin of this, or some equivalent term, as a name of God, we should be disposed to refer it to a date very precisely marked in Scripture, the age of Seth, the third son of Adam, the period when “men began to call upon the name of the Lord.” For these words are generally, and with good reason, understood to signify that at that time the practice of formal and regular worship was instituted, (compare Gen. xii. 8, xiii. 4.) Very naturally, when people began to gather together in assemblies, for the purpose of uniting in the presentation of thanks and prayer to God, the prevalent sense of duty, the awakened spiritual feeling, would express itself in a title given to God, designating Him as “the Worshipped,” “the object of worship,” the Being who demanded and accepted the adoration of the creatures whom He had “formed for himself, that they should shew forth his praise.” The sentiment of the word is developed by David in the opening of the sixty-fifth psalm :—
“Praise waiteth for thee, O God, in Zion: and unto

thee shall the vow be performed. O thou that hearest prayer, unto thee shall all flesh come."

This ancient and primitive name of God, understood as we have explained it, is a testimony of the early patriarchal Church, perhaps of God himself, to a Divine prerogative and a human duty. Not only does it represent Him as the sole Being in the universe to whom worship is due, or may be lawfully paid ; but as the Being whose indefeasible right it is, and who claims it from every rational creature. It is a testimony, therefore, against many who profess to be members of the Christian Church in our own day, and in our own country. They practically deny the prerogative of God which it asserts, in neglecting their own corresponding duty. They who "forsake the assembling of themselves together" in the sanctuary—they who never bow the knee or lift the heart in secret prayer, do not, in their spontaneous thoughts, connect the idea of God with the idea of worship—ideas which this name *Eloah* unites as inseparable. God is not, in their practice or feeling, identical with the Adorable, the Worshipped, and Worshipful One. Thus, although they may outwardly acknowledge God, yet they evidently refuse to "render unto him the honour *due unto his name*." Neglect of prayer, public and private, is not only the neglect of a Divine ordinance and Divine command, but

it amounts to a denial and rejection of God himself. On the other hand, they who really know God, and receive His revelation of Himself in His Word, manifest this fact, and make their acknowledgment of Him by worship. As it was, apparently, in the earliest times, so it is now ; worship is the act and sign of a religious profession and character. The homage and adoration of the soul is the evidence to the individual, the outward attendance upon religious ordinances is the evidence to the Church and the world, of a man's recognition of God as the object of personal faith, trust, love, and obedience. "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation."

Although sound grammatical principles may be opposed to the opinion that *Eloah* is only *El* in an augmented form, and although the two words may have the distinct meanings which have been discussed, it is yet more than probable, as we have already stated, that they are etymologically connected. *Eloah*, it will be remembered, is considered derivable from the verb *Alah*, a verb which is not found in Hebrew, but is common in Arabic in the sense of "adore," "worship." There is, however, a Hebrew verb written with the same letters, (the first two of which are the letters of the word *El*,) and pronounced *Alā*, which has the

meaning “swear,” “make oath,” “curse,” and is derived by competent authority from the word *El*, God, its proper or primitive meaning being “to invoke God.” In like manner, the other verb, *Alah*, may also be formed from *El*, and get the signification “adore,” “worship,” immediately from the proper or primitive notion of action towards God. It is rendered by some in its first sense, “fear,” “be afraid,” which is a verbal notion obviously correlative to the substantive notion “power,” primarily belonging to the word *El*.

The next point of importance in our examination of these Divine names is the signification of the plural ending *im* in the word *Elohim*, which is by far the most frequent name of God in the Old Testament Scriptures. This word is undoubtedly the regularly formed plural of *Eloah*; and as such should have the meaning *gods*. It has this meaning in numerous passages in which it is applied to the false deities of the heathen; and is used as a plural when denoting, as it does in a few places, angelic beings, or magistrates, or eminent men. In Exod. xxi. 6, xxii. 8, 9, the word translated “judges” in our version is *Elohim*; but the parallel passage, Deut. xix. 17, makes it not improbable that God himself is meant,—an Israelitish court of justice being really His tribunal. The ancient Greek version (the Septuagint) renders it thus. So

in Exod. xxii. 28, "Thou shalt not revile the gods, (A.v.) nor curse the rulers of thy people," many understand by *Elohim*, "judges," as corresponding to "rulers" in the second clause. Here the Septuagint has "gods." The word rendered "angels," in Ps. viii. 6, is *Elohim*; and here "angels" is the translation of the Septuagint, adopted by St Paul in Heb. ii. 7-9. That version has also "angels" for *Elohim* in Ps. cvii. 7, "Worship him, all ye gods," (A.v.) It is the same in Ps. cxxxviii. 1. "I have said 'ye are gods,'" in Ps. lxxxii. 6, is certainly addressed to men in high station, (see John x. 34, 35.) Hence it is probable that the term *Elohim* in the first verse, "He is a judge among gods," is used for magistrates or princes. When the Witch of Endor says, (1 Sam. xxviii. 13,) "I saw gods (*Elohim*) ascending out of the earth," she means supernatural beings, or powers. And, in the language of the tempter, (Gen. iii. 5,) "Ye shall be as gods," the word has perhaps the same sense, though here we may reasonably render, "Ye shall be as God." But when *Elohim* is employed to designate the one true and only God, it has, for the most part, the usual construction of a noun in the singular number; that is, it is joined with a verb or pronoun which is also singular. Thus, in Gen. i. 1, "*Elohim* created the heavens and the earth," *created* is expressed in Hebrew by

a verb with a singular termination. And in Isa. xxv. 9, "This is our God," (*Elohim*,) the Hebrew word for *this* is singular. There are, however, a few exceptions in which plural verbs, and more frequently plural adjectives, are joined with *Elohim* when it means God. In such cases, the writer has had regard to the form of the word rather than its signification; and has made the verbs and adjectives agree with it formally, but not so as to suggest to the apprehension of his readers a plural meaning of *Elohim*. The verbs and adjectives are adapted to the noun, as in Greek and Latin to such words as Athens, (*Athenæ*,) Thebes, (*Thebæ*,) which, having a plural ending, are, in those languages, joined with plural adjectives and verbs, understood in the sense of the singular. The following are instances of this usage:—In Gen. xx. 13, "When *Elohim* caused me to wander from my father's house," *caused* is plural; so is *judge* in Gen. xxxi. 53. "The God of Abraham, and the God of Nahor, and the God of their father, judge betwixt us;" and "*appeared*," in Gen. xxxv. 7, "He called the place *Elbeth-el*, because there *Elohim* appeared to him." In Ps. lviii. 12, "Verily he is a God that judgeth in the earth," the word *judgeth* is, in Hebrew, a plural participle; and, in 2 Sam. vii. 23, "Whom God went to redeem to himself," *went* is in the plural, *himself* being in the singular. The adjective *holy* is plural

in Josh. xxiv. 19, "He is a holy God;" and so is *living* in the expression, "the living God," (Deut. v. 26, 1 Sam. xvii. 26, 36.) These are nearly all the examples that occur of the recognition of the plural form of *Elohim* in its construction with other verbs.

This full and particular statement of the usage of the word *Elohim* has been given in order to enable the reader the better to understand, and form a judgment upon, the different modes of accounting for the employment of a word having a plural form as the name of God. It is the opinion of many commentators, ancient and modern, some of whom have been considerable Hebrew scholars, that a great "mystery of godliness" is latent in this word. It involves, they think, the doctrine of the Trinity. Its plural form is understood by them as designed to imply, or rather to express, the fact of a plurality of Persons in the Godhead. And its usual construction, as a noun in the singular, with a singular verb, is further supposed to indicate the combination of the Divine persons in essential unity. All who are conversant with the subject of etymologies will freely admit that facts and truths of great importance are often condensed into single words, and that words are often the repositories of historical information.* And, as we have seen in

* See Archbishop Trench on the Study of Words.

the case of *Eloah*, and shall have occasion hereafter to notice, the peculiar signification of a word may depend upon its grammatical or modal structure ; that is, upon that part of it which is common to it with other words of the same class, as well as upon that part of it which is termed “radical,”—the part which supplies its root-form, and contains its primary and original idea. There is, in fact, no doubt but that the ending *im* in *Elohim* involves a definite notion additional to that conveyed by *Eloah* or *El*. The only question is, whether the name indicates absolute plurality, or is a conventional form having some other meaning. Now, if the name *Elohim* expressed by its termination a plurality of Persons in the Godhead, it seems strange that it should not be so understood universally by the Hebrew nation. But it is certain that the doctrine was not so revealed by the name, and acknowledged, as to form an article of faith under the patriarchal or Mosaic dispensation. Besides, the plural ending *im* would express mere plurality, not a Trinity, and so would not teach the real truth concerning the Divine nature. Without some other more explicit revelation, which we find nowhere given in the Old Testament, the Israelites would have been left to conjecture the number of Persons in the Godhead. Again, we find that this word *Elohim* is frequently employed by the sacred

writers in speaking of a single false deity. Thus the word is applied to Dagon, (Judg. xvi. 23,) and his image, (1 Sam. v. 7 ;) to Baal, (1 Kings xviii. 27 ;) to Baal-zebub, (2 Kings i. 2, 3, 6, 16;) to Nis-roch, (2 Kings xix. 37 ;) to any false god indefinitely, (Exod. xxiii. 20, Micah iv. 5;) and when the Lord says to Moses, "See, I have made thee a god to Pharaoh," (Exod. vii. 1,) the word for god is *Elohim*. Now, in these instances, we are certain that no idea of plurality is attached to the word. Moreover, if by its plural ending it expressed the mode of existence of the only true God, it would certainly be limited to Him, and it would no more be applied to a single false god, or an image, or a man, than could the word *Jehovah*. It was always possible for the writer in such cases to use the word *El*, as indeed the prophet Isaiah always does when he is speaking of a false god or idol.

These considerations, though briefly stated, will be felt to be serious objections to the opinion, at one time very prevalent, that the employment of the plural word *Elohim* in the sense of the singular, to denote the one only God, resulted from the early knowledge and revelation of the great truth of the Trinity in Unity.

The plural form of the Divine name is accounted for by some, and especially by Jewish expositors, as

a mode of expressing the abundance and diversity of attributes combined in Deity. Some such force must certainly be ascribed to the termination *im* in many words which are found only or frequently in the plural form, but with a singular meaning. Thus, for example, *dāmim* is put for "blood," or "bloodshed," instead of the singular *dam*, conveying, as many think, the notion of bloodshed in copious effusion. So "life" is often in Hebrew *chayyim*, "lives," when more than the ordinary notion of life is implied, as Gesenius explains "life" (lives) in Gen. ii. 9 to be "a longer, diviner life;" and the word for face, *pānim*, is found only in the plural form, probably with reference to the number of features, or the diversity of looks.

There is a somewhat analogous use of the plural termination which will perhaps appear to most minds to lead much more directly and naturally to the interpretation of the word *Elohim* employed as a singular noun to denote Deity. The syllables *im* and *oth* in derivatives of various common nouns of frequent occurrence, and belonging to the class of personal appellatives, express state or condition. Thus, *nahar* is "a boy," *nehurim* and "*nehuroth*," "childhood;" *helem*, "a youth," *helumim*, "youth," the state of a young man or woman; *zāqēn*, "an old man," *zequnnim*, "old age;" *almānā*, "a widow," *almānuth* and

almenuthim, "widowhood;" *bethulā*, "a virgin," *bethulim*, virginity, the state of maidenhood. It will be seen that the plural ending *im* in these words entirely corresponds to our ending *hood* or *head*, signifying state or condition. Hence we may reasonably conjecture that by the addition of *im* to *Eloah*, the word *Elohim* so formed, when a singular noun, was made to express the same idea as our word "Godhead;" and, therefore, that *Elohim* means "Deity," "The Deity," or "a Deity," according to its context. It is difficult to account metaphysically for this usage of the plural termination, to trace the process of thought by which the notion of plurality, or number, expanded itself, or became generalised, into that of state or condition; but the difficulty does not affect the matter of fact that the Hebrews had such a method of expressing this notion, or the probability that the word *Elohim* is an example of it.

But the majority of grammarians are agreed to consider the word as an instance of another peculiarity of the Hebrew and its cognate languages—namely, the use of the plural ending, when a single person or object is spoken of, to denote excess, excellence, dignity, or, in fact, superlativeness of any kind. This is an idiom which may easily be conceived to have originated in the universally perceived affinity of the idea of quantity with that

of quality, of addition or increase with that of excess and superiority in general. Thus, in our own language, *much* is identical with *mickle*, or *muckle*, a word formerly, and, in the Scotch dialect, still in use for *great*; *more* and *most*, properly adjectives of quantity, have become the common adverbs of comparison, denoting respectively the higher and highest degree of any conceivable quality. The late Professor Lee held it to be highly probable—more recent philologists perhaps consider it certain—that the plural termination attached to Hebrew nouns is nothing more than a fragment of some word originally used to designate plurality. “In the Malay and Sanskrit, and some other languages,” he proceeds to observe, “the plural number is still formed by adding some word or words signifying *much*, *many*, or the like, or by repeating the same word.”* It is not unlikely, as appears from the above examples in the English language, that the same word originally signified *much* and *many*, and therefore might, as a prefixed word, signify either greatness or plurality. And the expedient of repetition, noticed by Professor Lee as employed to denote plurality, is in use in many languages to denote greatness or superlativeness. It is so in Hebrew. The repetition of a noun sometimes indicates number, as in Gen. xiv. 10, “The vale of Siddim was

* Lee’s Hebrew Grammar, Art. 139.

pits pits,"—*i.e.*, "in the vale were many pits;" sometimes degree, as in Eccl. vii. 24, "That which is deep deep,"—*i.e.*, "exceedingly deep;" and Isa. xxvi. 3, "Thou wilt keep him in peace peace,"—*i.e.*, perfect peace. Compare also Exod. viii. 14, "upon heaps," literally, "heaps heaps,"—*i.e.*, "in many heaps," or "in great heaps;" 2 Kings iii. 16, "full of ditches," literally, "ditches ditches." It is easy to understand, from this coincidence between modes of expressing plurality and excess, how similar coincidence might arise between other modes for expressing the same ideas; how, for instance, a postfix, or termination, which had come into general use for one, might, in many cases, be employed to denote the other.

But, however we may account for the fact, it is certain that, in Hebrew, words are frequently found of the plural form, but not of the plural number; and that, in most cases, this form is clearly expressive of greatness, dignity, excellence, or intensity of some kind. To give a few examples:—In Ps. xlix. 1-4, "My mouth shall speak of wisdom, and the meditation of my heart shall be of understanding," the words for "wisdom" and "understanding" are both plural, and mean, not different kinds of wisdom and understanding, but wisdom and understanding of the highest kind. Wisdom, as personified in Prov. ix. 1, is in the plural, the writer

proceeding to represent her as surpassingly rich and bounteous. In Job xxi. 30, "the day of wrath" is literally "the day of wraths,"—that is, of extreme wrath, equivalent to "the great day of His wrath." A faithful ambassador, in Prov. xiii. 17, is "an ambassador of truths or fidelities"—that is, perfectly true or faithful; so "a faithful witness," xiv. 5; "a faithful man," xx. 6. "Brazen walls," in Jer. i. 18, has a singular signification, as is evident from xi. 20, and means "a strong brazen wall." *Behemoth*, the plural form of *behēmā*, (although some think it an Egyptian word,) is, in Job xl. 15, the name of the largest of quadrupeds. In Ps. lxxiii. 22, "*I was as a beast before thee*," its meaning is "a mere brute." *Adonim*, the plural of *Adon*, lord, is in constant use as a title of dignity in speaking to or of a single person. It is applied to Pharaoh, to Joseph, to Saul, to David, and many others. It is also a title frequently given to God, being the word usually represented by the English word "Lord" when the initial L alone is printed as a capital letter; and we may remark, that if we do not assign to it any notion of plurality when it forms the title of a human being, but consider it equivalent to "Great Lord," there is no reason for understanding it in a plural sense, or otherwise than as the word *Adon* intensified, when it is employed as a name of God. Other titles of God are also found with a

plural termination, as not unfrequently *Qedoshim*, plural of *Qedosh*, "holy," which, by the analogy of the last example, must signify "most holy." In Ps. cxlix. 2, "Let Israel rejoice in Him that made him," is literally "in his makers,"—that is, "his great Maker." In Isa. liv. 5, "Thy maker is thy husband," both words have a plural ending. "Remember thy Creator," (Eccl. xii. 1,) is in Hebrew "Remember thy Creators,"—*i.e.*, thy great Creator. *Helyōn*, "The most High," a frequent title of God in Scripture, has in Dan. vii. 18, 27, the plural form *Helyonin*, and is equivalent to the old English double superlative, "most Highest."

If now we compare the use of the word *Elohim* in the Old Testament, as the name of God, with these examples, and especially with *Adonim*, to which it is so nearly allied, it will appear that its plural form is most naturally to be accounted for by the idiom which employs a plural termination to increase the force, or importance, or extent of the significance, of the noun to which it is attached. Its original meaning, therefore, as an augmented form of *Eloah*, God, would be "the great God;" or, reverting to the participial sense of the word *Eloah*, as derived from the verb *Alah*, it might be understood to express "the most worshipful," the Being to whom reverence and adoration are supremely due.

On the same principle grammarians account for the few instances in which the plural verbs and pronouns are associated, otherwise than in close grammatical construction, with the word *Elohim*, or *Adonim*, used in the singular. In Gen. i. 26 we read, "God said" (*said* being singular) "let us make man in our image after our likeness;" in Gen. xi. 7, "Let us go down and there confound (pl.) their language;" in Isa. vi. 8, "Whom shall *I* send, who will go for *us*?" The employment of the plural in proclamations by royal personages, and others in high office and dignity, is frequently alleged as illustrative of these passages. So, likewise, may the German idiom, by which one individual accosts another as "they," when he wishes to address him in a complimentary or respectful style.* On the last of the passages just referred to it may be observed that, as Jehovah has just been represented as attended by the seraphim, the plural "for us" may be meant to include those mysterious heavenly beings; and this may throw light on that very difficult passage in Gen. iii. 22, where God says, "Behold, the man is become as *one of us*, to know

* In the Koran, when God is represented as speaking, the plural is as often used as the singular. But it is well known that the Koran denounces as impious the doctrine of a plurality in the Godhead. "Behold, how *we declare* unto them the signs of God's unity; and then, behold how they turn aside from the truth," (chap. v.)

good and evil," an allusion, doubtless, and perhaps an ironical one, to the words of the tempter, (ver. 5,) "Ye shall be as *Elohim*, knowing good and evil." If we consider *us* as including such spiritual intelligences as the seraphim in Isaiah's vision, or the cherubim immediately afterwards mentioned in Gen. iii., the word *Elohim* in ver. 5 must be understood of these heavenly powers—a sense corroborated by the plural rendering of our version, "Ye shall be as gods." A parallel to such associations of angelic beings with God himself is found in the words of our Lord, when He speaks of His coming to judgment, "in His own glory, and of His Father, and of the holy angels," (Luke ix. 26;) and in the solemn charge which St Paul addressed to Timothy, "before God, and the Lord Jesus Christ, and the elect angels," (1 Tim. v. 21.)

The fact has been already noticed that, whereas the word *Elohim* occurs early and frequently as a divine name, the singular form *Eloah*—that from which, of course, the plural *Elohim* is derived—occurs but seldom, and principally in the poetical and later books of the Old Testament Scriptures. As it must have existed contemporaneously with *Elohim*, and, grammatically, before it, this difference in the usage of the words is remarkable. The word had probably gone out of general use, having been displaced by *Elohim*, before any portion of the Old

Testament was written. It would, however, like many words and forms of words in other languages, be very naturally preserved in the poetic dialect, which always affects uncommon and antique terms. Thus in English, such words as "erst" for "formerly," "anon" for "immediately," "sheen" for "bright" or "brightness," "quoth" for "says," "shent" for "blamed," are freely used in poetry, but seldom, if ever, in prose, though they were formerly as common in prose as poetry. We have another example in Hebrew in the word *Enosh*, the singular of *Enoshim*, "men." The singular form *Enosh*, "man," is found only in the poetical books of Job, and Isaiah, and the Psalms, and in prose in the Second Book of Chronicles, certainly one of the latest written books of the Old Testament. But we know that the word was in existence in the very earliest times, since it is the name given to the son of Seth, the son of Adam. Having fallen out of use, and been preserved only in the poetical dialect, it appears to have again been adopted into the ordinary language in a later age. That the same circumstances may have occurred in the history of the word *Eloah* will not seem at all improbable to those who have any acquaintance with the vicissitudes of human speech.

Before quitting the consideration of these important words, it is right that the reader should be

informed of a derivation and original meaning, very different from that here proposed, which is assigned to them by a class of writers already alluded to as the Hutchinsonian school. They consider both words as immediately deducible from the verb *Alā*—"to swear," or "denounce," or "curse." *Elohim*—or, as they write and pronounce it, *Aleim*—they understand to be a personal plural noun, meaning "those who have denounced a curse," and so have bound themselves, or others, in covenant by it. The import of the title, they assert, is "sworn friends, allies, confederates,"—that is, the Persons of the Trinity, denoted by the plural, confederate with the people of God against all opposers of the law, or covenant of grace. *Eloah*—written and pronounced by them, *Alūe*—they take to be, as it is, a participle passive, or a noun having that form, and ascribe to it the sense of "one accursed," or, "subject to a curse." In this word they discover the mystery of the atonement, as expressed by St Paul: "Christ hath redeemed us from the curse of the law, being made a curse for us," (Gal. iii. 13.) Parkhurst, one of the most learned of this school, in his "Greek Lexicon of the New Testament," thus comments on the Hebrew words *Eli* and *Eloi*, reported by Matthew and Mark, respectively, to have been uttered by our Lord on the cross, in the exclamation, "My God, my God, why hast

thou forsaken me?" "The name *Eloi*, by which Jesus addressed the Father 'about the ninth hour,' (Matt. xxvii. 4,) referred to God's *power*; but 'at the ninth hour,' (Mark xv. 34,) when He was in the very jaws of death, He again cries out, *Eloi, Eloi*, Thou, Jehovah, who art not only *El-i*, my powerful God, but *Eloi*, bound to bear, together with my humanity, the curse due to man for sin." And so he interprets the word in Ps. xl. 8, "Teach me to do thy will," (*i.e.*, by offering myself a sacrifice for man,) "for thou art *Eloi*," my *Alūe*. Contemporary and later Hebraists, and more accurate grammarians — entirely agreeing with Parkhurst, Hutchinson, Bate, Bishop Horne, and other critics of the same class, in the belief of the doctrine of the Trinity, and of the Deity and sacrificial atonement of the Lord Jesus Christ — have adduced valid objections against their theory of the original meaning and formation of the word in question. Suffice it to say that it is certain that *Elohim* is the regularly formed plural of *Eloah*; and that if *Eloah* were derived from the verb *Ālā*, "to curse," its plural would necessarily be not *Elohim*, but *Eloyim*, — a form nowhere found, and not possibly interchangeable with *Elohim*. The greatness and importance of the difference cannot be well understood by any but scholars who have given much attention to the structure of the

Hebrew language. By such, however, it will be duly estimated, and in their opinion must remain an insuperable barrier between *Ālā* and *Elohim*. On the other hand, the etymology which connects *Elohim* with *Alah*, “to adore,” and interprets it to mean “The great adorable One,” is recognized as founded upon correct grammatical principles by the highest authorities in Hebrew literature.



IV.

THE NAMES OF GOD

(JEHOVAH.)

E have now to consider that Divine name which is, strictly and absolutely, the “proper name” of God, being uniformly appropriated to Him, and never given, in any case, to another being, real or imaginary. This is the name *Jehovah*. It occurs in the Old Testament with abundant frequency in two forms, *Jehovah* and *Jah*, (the former being the more usual,) and in numerous combinations; and is the word in the Hebrew text, wherever in the authorised English version of the Bible we find the word LORD printed all in capitals. Many such passages become more clear and forcible, or even acquire a different meaning, which is, of course, the right one, if, in reading them, we substitute for the term LORD the actual name *Jehovah*.

There can be no doubt as to the general signifi-

cation of this great and holy name. The etymology is substantially expounded to us in the words of God himself. Moses, during that awful vision in the desert, when he stood before the bush which burned with fire and yet was not consumed, and heard the voice of God speaking to him out of the fire, asked what reply he should make if the children of Israel, to whom he was to be sent, should demand the name of the Being who sent him. The answer of God was, "I AM THAT I AM; and he said, Thus shalt thou say unto the children of Israel—I AM hath sent me unto you." The sacred historian, doubtless Moses himself, immediately adds, that "God said moreover unto Moses, Thus shalt thou say unto the children of Israel, Jehovah, the God of your fathers," ("the LORD God," in the English version,) "the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you; this is my name for ever, and this is my memorial unto all generations," (Exod. iii. 13-15.) In the words "This is my name," "This is my memorial," reference is certainly made to the name *Jehovah*, just announced, which must therefore be synonymous with the declarations immediately preceding it, I AM THAT I AM, and I AM, since these declarations are explicitly enunciated as the name of God. The importance of the appellation, as possessing a deep significance, is

further manifested in various portions of Holy Scripture, and at different periods of the history of the Old Testament Church, widely distant from each other. Thus, in the Sixty-eighth Psalm, a Psalm of David, Israel is exhorted (v. 5) to "extol him that rideth upon the heavens, by his name *Jah*," (or whose name consists of *Jah*.) God declares by the prophet Isaiah, (xlii. 8,) "I am Jehovah; that is my name; and my glory will I not give to another." And Hosea recalls to mind the declaration made to Moses, and connects it with the revelation previously granted to Jacob in Bethel, when he says, (xii. 5,) "There" (in Bethel) "he spake with us; even Jehovah the God of hosts; Jehovah is his *memorial*," (*i.e.*) the name by which He is to be known and remembered among His people. In these passages, and in many of a similar import, it is plain that attention is called to the meaning of the word *Jehovah*.

That meaning, as has been stated, is settled by the clearly implied identity of the word with the expressions, "I AM THAT I AM," and "I AM." Grammatical analysis and analogy establish the fact that *Jehovah* is a derivative of the verb "to be," which in Hebrew is usually *hāyā(h)*, but exists also in what was probably its primitive form, *hāvā(h)*. Under this latter form of the verb, the word which, regularly constructed, would denote "he is," or

“he will be,” has precisely the same letters as the word *Jehovah*, (viz. j, h, v, h,) but not, according to the generally received vowel-system of the Jews, the same pronunciation. It would be pronounced in two syllables, *Jihvê(h)*. Many eminent modern scholars write the sacred name *Jahve*, intimating a close connection of the noun with this verbal form. But a good reason to believe that the vowels used in giving to the name the pronunciation *Jehovah* are the right and primitive vowels of the word is found in the fact that the portions, or abbreviations, of the name occurring in the composition of other names can hardly have been pronounced otherwise than with these vowels. Such are *Jeh* or *Jo*, in Jehoram, or Joram, Jehoshaphat, Jonathan. The shorter form *Jah*, is found in Elijah, Micaiah, Isaiah. We ascertain, to a certainty, the pronunciation of these names current among the Jews nearly three centuries before the Christian era, by means of the Greek translation called the Septuagint, which was executed at that period.

If this view be correct, the word is doubtless compounded of two tense-forms of the verb *hāvā(h)* “to be;” one of them, *Jeho*, a present or future, meaning “He is,” or “He will be;” and the other, *vah*, abbreviated from *hāvā(h)*, and meaning “He was.” Some—as, for example, the learned Bengel, but, probably, not any more recent

Hebraists of eminence—find in the word three tenses,—the future, *Jehi*, of the verb *hāyā(h)* ; the participle present, *hove(h)*, and the past or perfect, *hāvā(h)*, of the verb *hāvā(h)*. There is considerable diversity of opinion among Hebrew scholars as to the primary or appropriate meaning of the tense which has been usually called the *future*,—some maintaining that it is really *future*, and only by exception, or a process of conversion, *present* ; others that its proper time is *present*, but that in its use relatively to the writer or reader, or any action or event, it may represent *future* or *past* time, as is the case in English, when, for example, a person says, “ Next week I proceed to London,” meaning, “ I shall proceed ;” or, “ having done this he proceeds to London,” meaning “ he proceeded.” The former class of grammarians would render the declarations by which God first announced Himself to Moses, “ I will be,” and “ I will be what I will be ;” and the equivalent name either *Jihve(h)*, “ He who will be,” or *Jehovah*, “ He who will be and who was.” The latter class, adopting the rendering of the English version, “ I am,” “ I am that I am,” and the interpretation of the Septuagint, “ He who is,” and “ I am He who is,” understand by the sacred name, “ He who is,” or “ He who is and was.” Our translators, it may be observed, with great propriety, use either the present or the future

in dealing with this doubtful tense-form, regarding it as an indefinite tense, the expression of which in our language is to be regulated by circumstances and context. In the promise to Moses which preceded the announcement of the Divine name we read, "Certainly I will be with thee ;" where "*I will be*" is the same word rendered afterwards "I am." It is obvious that the promise has in prospect the future ; and therefore the translators rightly use the English future, "I will be." At the same time, the words "certainly *I am* with thee" would have a future sense, and convey an assurance of continuous support perhaps even more distinctly than the actual future form.

It appears, then, that whatever view be taken of the appropriate time of this Hebrew tense employed in the formation of the name *Jehovah*, it involves, as thus used, both the present and the future. And although rigid grammatical analysis may not allow that Bengel is right in asserting the formal existence of the three tenses, past, present, and future, in the elements of the name, it is certain they were apprehended of old as implied in it. There can be little doubt but that the apostle John, in the Revelation, gives the interpretation of the ineffable name *Jehovah*, when he repeatedly speaks of God as the Being "which is, and which was, and which is to come," (i. 4, 8, iv. 8, xi. 17.)

It is somewhat remarkable that, in these passages, he does not express the idea of futurity by the future participle of the verb "to be," but by the present participle (used in a future signification) of another verb, "to come ;" and further, in xvi. 5, the true reading of which unquestionably is, "Righteous art thou, which art, and which wast, (and) holy," St John employs, as the title by which he addresses God, the resolution of the name *Jehovah* into the two component parts, "He who is," and "He who was," assigned to it in the derivation previously explained. We are not, perhaps, entitled to infer that the apostle possessed a grammatical and critical knowledge of the meaning of the name, but it is evident that he had such a knowledge of its meaning as corresponds with its exact etymology.

The grand, leading, and most obvious idea contained in this august name is that suggested by its entire composition. It is wholly made up from the word which signifies being, existence. It represents, therefore, the Being who is absolutely and essentially such—the necessarily existent one—Him who *is* and *must be*. If not the revelation, it was the expression—or at least the formula and symbol—of the revelation of the unspeakably momentous and comprehensive truth of which Israel was the appointed witness and keeper—that God is One, self-existent, eternal. This, too, is undoubtedly the

full significance of the announcement of which it is the declared synonym—I AM. In its composite structure it may well be understood to denote also *unchangeableness* as an attribute of the Divine nature. “He is,” and “He was ;” the same in the present—in all time present—and, therefore, in the future—as in the past. This attribute again is set forth in the words, “I am that I am,” which must have been understood as identical with the name *Jehovah*, and which must mean not only “I am of myself and in myself alone,” but also “what I am I continue ever to be.” We may add, that personality is implied by the verbal form of the word *Jehovah*, as a whole, and of its constituents. This, the true proper name of God, is not an abstract term expressing existence, it is not the infinitive “to be,” nor the noun “life,” but it is a proposition concerning a subject, which subject is denoted by the first letter of the word, “a prefix,” as it is termed, corresponding to the English *he*. Still more clearly is this shown in its equivalent, *I am*, where the “prefix” is unquestionably the pronoun *I*, which, of course, implies both individualism and intelligent personality.

These attributes of God are repeatedly, in the Old Testament Scriptures, asserted in so close a connection with the name of *Jehovah*, that it is evident that they were understood to be involved in it, and taught

and acknowledged by means of it. Unity, self-existence, eternity, unchangeableness, personality, are certainly proclaimed as identical with this name in such language as the following: "Ye are my witnesses, saith Jehovah . . . that ye may know and believe me, and understand that I (am) he ; before me there was no God formed, neither shall there be after me. I (even) I (am) Jehovah, and beside me there is no Saviour," (Isa. xliii. 11.) "Thus saith Jehovah . . . Jehovah of hosts ; I (am) the first and I (am) the last, and beside me (there is) no God," (Isa. xlv. 6.) "Thus saith Jehovah that created the heavens, God himself that formed the earth . . . I (am) Jehovah, and (there is) none else," (Isa. xlv. 18.) "I (am) Jehovah, I change not ; therefore ye sons of Jacob are not consumed," (Mal. iii. 6.) "Jehovah (is) the true God ; he (is) the living God and an everlasting king," (Jer. x. 10.) Bearing in mind that the word *Jehovah* is the proper name of the true Deity, that it never was applied, as the words *El* or *Elohim* repeatedly are, to inferior beings, or false gods, we can only satisfactorily account for its use in the following passages by ascribing to it a well understood significance, as expressing the unique nature and the incommunicable attributes of God: "Hear, O Israel, Jehovah our God (is) one Jehovah," (Deut. vi. 4.) "Jehovah shall be king over all

the earth : in that day there shall be one Jehovah, and his name one," (Zech. xiv. 9.) "Blessed be thy glorious name, which is exalted above all blessing and praise. Thou, (even) thou, (art) Jehovah alone," (Neh. ix. 6.) "That men may know that thou, *whose name alone* (is) *Jehovah*, (art) the most High over all the earth," (Ps. lxxxiii. 18.) "That all the kingdoms of the earth may know that thou (art) Jehovah, (even) thou only," (Isa. xxxvii. 20.) Attentive readers of the Bible will remember how often the last-quoted phrase occurs in the Old Testament in various forms,—“They shall know,” “Ye shall know, &c., that I am Jehovah,” (the Lord;) and they will at once perceive how it rises in expressiveness and importance when the word Jehovah is apprehended in all the fulness of its meaning.

Some notion of the difference between reading the word as a mere conventional name, like an ordinary proper name, and reading it with a perception of its actual meaning, may be obtained by contrasting our usage in translation with that of the French versions of the Old Testament. We employ the word Lord indiscriminately for the term *Adonim*, (or *Adonai*,) which may be addressed to men, and for the term *Jehovah*, which is appropriate to God, distinguishing the latter only by printing Lord in capitals; or, if in a few passages the

word is enunciated, retaining its Hebrew form. But the French invariably translate *Adonim* by "Seigneur," and Jehovah by "Eternel" or "L'eternel," the eternal one. The substitution of this word for Lord in the passages above quoted renders the sense much more clear and energetic, although even "The Eternal" does not by any means convey to the mind all that the Israelites must have understood by *Jehovah*.

Perhaps we do not, many of us, in consequence of our familiarity with great truths, and our privileged position under the gospel, sufficiently realize and estimate the wonderful fact implied in the worship of God under this name, and presented in the whole of those ancient records which, collectively, we call the Old Testament. The people of Israel derived their origin from one great idolatrous nation, the Chaldean, and attained their own nationality in another, the Egyptian; they were placed territorially between the two, and were at various periods greatly subject to their influence. They occupied a land which had long been the seat of a most debasing polytheism; and were surrounded by races and tribes all practising idolatry. And yet, among this people, by no means distinguished above their contemporaries for intelligence, learning, or civilization, there was established from the earliest

period, and maintained throughout their generations, a system of religion, a creed and worship, which proclaimed the unity of the Godhead, in opposition to polytheism on the one hand, and the personality of God, in opposition to the deification of universal nature on the other. Again, throughout the whole extant literature of this people, which is as diversified, for its extent, as the literature of any nation of antiquity, there is not to be found a sentence which encourages the worship of another God beside the infinite and eternal Jehovah, or any practice approaching to idolatry. On the contrary, the greater part of it is a testimony and a protest against these errors. And this is the more remarkable, since the annals, and the didactic and prophetic writings, which form so large a portion of their literature, afford abundant evidence of the tendency of the people to idolatry and polytheism, of their frequent lapses into both, and the continuance of their apostasy for considerable periods.

The more deeply we meditate upon these phenomena, so completely unparalleled in the history of any other nation, the more confirmed must be our conviction that the character of the national religion of the Israelites was due to Divine Revelation, and the character of their national literature to Divine Inspiration: and we may safely defy the so-called Rationalist, who denies the possibility of

revelation and inspiration, to invent any theory accounting for the great doctrines of the Jewish religion, and the Jewish writings, concerning God, without revelation and without inspiration, which shall appear to any number of reflecting persons either rational or intelligible.

In pursuing our examination of the sacred name by which these sublime truths were summarily expressed, we transiently noticed its shorter form *Jāh*, (pronounced *yāh*), which requires some further explanation. Some suppose it to be an abbreviation of the word *Jehovah*; but there is better ground for considering it an independent derivative of the verb to be, *hāvā(h)* or *hāyā(h)*,—a condensed form of its present tense, and signifying “He is.” It may be understood, therefore, as corresponding to “I AM,” while *Jehovah* corresponds to the fuller expression, “I AM THAT I AM.” It is the assertion of the necessary, continuous, eternal, personal existence of God, to which, in the word *Jehovah*, are explicitly superadded His past eternity and unchangeableness. The notion of each of these two attributes is, however, as will easily be seen, implicitly contained in *Jah*, as in “I am.” The name *Jah* first occurs in the triumphal song of Moses, (Exod. xv. 2.) It is afterwards frequently used, but only in poetical books or passages, or in the composition of proper names. In Ps. lxviii. 4,

already quoted, (p. 84,) it is certainly mentioned with reference to its actual meaning. The words are—"Extol him . . . by his name *Jah*;" or, as in the older version, "Praise him in his name *Jah*;" but more exactly rendered, "Extol him whose name consists of *Jah*," or, "whose name is what *Jah* is." The preposition "*in*," thus used, has the power of indicating the absolute nature or essence of that to which it is attached; as in Hos. xiii. 9, where it is prefixed to the word rendered "help," and gives the sense, "In me is that in which consists thy help;" *i.e.*, "In me is what is thy help." And so, in one of the two passages in which we find the words *Jah Jehovah* in juxtaposition, (Isa. xxvi. 4,) rendered in our version, "In the Lord Jehovah is everlasting strength, (the rock of ages,)" the preposition *in*, prefixed to *Jah*, rather suggests as the meaning, "Jehovah is *Jah*, the rock of ages;" that is, "Jehovah is what is meant by *Jah*, the ever-living, eternal one, (and so,) an everlasting refuge and defence." The other passage, (Isa. xii. 2,) "*Jah Jehovah* is my strength and song," is a quotation from the song of Moses, (Exod. xv. 2,) "*Jah* is my strength and song." The addition of *Jehovah* by the prophet shews that his mind dwelt upon the significance of the term by which he spoke of God.

The word *Jehovah* is found for the first time in Gen. ii. 4; and there in combination with *Elohim*;

which usage prevails throughout the whole of the second and third chapters. And it is observable that the Divine Being is spoken of only by this compound name in those chapters, except in the dialogue between Eve and the serpent, in which the term used is *Elohim* alone. Afterwards, either *Jehovah* (Lord), or *Elohim*, is the word employed in the narrative; *Jehovah Elohim* not occurring again, except in Noah's blessing of Shem, until much later in the book, and then twice only; at xxiv. 27, in the words of Eliezer, Abraham's servant, and at xxviii. 13, in the words addressed by God to Jacob in his vision. In xv. 2, 8, indeed, we read "Lord God;" but the words ought to be rendered Lord Jehovah, for they are, in Hebrew, *Adonai Jehovah*, not *Adonai Elohim*, as our version represents them to be. In subsequent books of Scripture the name *Elohim* is of frequent occurrence. The fact that in the first portion of the Book of Genesis, comprised in chap. i. 22, and chap. ii. 1-3, and containing a complete account of the work of creation, the Creator is uniformly called *Elohim* alone, is thought by many critics to indicate that this portion was not written by the author of that which follows, and in which the name *Jehovah Elohim* is principally used. This opinion is corroborated by the formal title with which the second portion commences: "These

are the generations of the heavens and the earth," &c., which certainly seems more appropriate to a separate and independent account of creation than to a continuation of one preceding. There is nothing in such a view of these compositions which can in the slightest degree diminish their credit as the product of inspiration. Before the time of Moses, to whom the authorship of the Pentateuch as a whole is rightly ascribed, and upon Divine authority, there may have been various accounts of the creation of the world, and its early history, composed by inspired persons, from which he, under the guidance of the Holy Spirit, might compile such a series of statements on the subject as it was the Divine will should form a permanent record.

Another combination, of frequent occurrence, and repeatedly declared to be the appropriate name of the true God, is *Jehovah Sabaoth*, (pronounced in Hebrew, Tsevāoth,) which we render "Lord of Hosts." Perhaps the ordinary conception of the meaning of this divine title is, that it represents God as ordering in His providence, or, as in the case of Israel, by His special direction, the operations of armies and the events of war. Thus, it is rendered in the French version, *L'éternel des armées*, "The eternal (God) of armies;" and it is probably this notion which originated the phrase

“God of battles,” which is found in most modern European languages, and is doubtless received by many as a scriptural title of God, whereas no such phrase exists in Scripture. Its prevalence among writers of all kinds in our language, and possibly in others, may be accounted for by its adoption by Shakspeare in a celebrated passage,—the prayer of Henry V. before the battle of Agincourt:—

“O God of battles, steel my soldiers’ hearts!”

There are certainly a few places in the Bible in which the name *Jehovah Sabaoth* appears to be used with reference to human wars. Thus, David said to Goliath, “I come to thee in the name of *Jehovah Sabaoth*, the God of the armies (not *Sabaoth*) of Israel,” (1 Sam. xvii. 45.) In Psalm xxiv. 10, the answer to the question, “Who is the king of glory?” is, “*Jehovah Sabaoth*.” The previous answer, in verse 8, to which this corresponds, is “Jehovah strong and mighty, Jehovah mighty in battle.” And in Isaiah xiii. 4, the prophet, describing the gathering together of invading armies against Babylon, says, “*Jehovah Sabaoth* mustereth the host (*Sābā*) of the battle.” But in the great majority of passages in which this name occurs there is no allusion to war. It is not found once in the Pentateuch, nor in the books of Joshua and Judges, which record so many wars under-

taken under Divine guidance. And the earliest mention of it is in 1 Sam. i. 3, in a narrative of domestic life, and a prayer offered by a woman. If we examine the use of the word, (*Sābā Tsāvā*), we find that it has by no means exclusively, though it has most frequently, a military sense. It is first employed to designate the heavenly bodies in Gen. ii. 1: "Thus the heavens and the earth were formed and all the *host* of them." Afterwards, it denotes frequently the congregation of the Israelitish people, not regarded as an army—though it is often rendered by that word in our version—but as composed of various distinct assemblages. From this use of it, as almost identical with "tribes," and observing that the people of Israel are called by God "mine armies," (Exod. vii. 4,) and spoken of as "the hosts of Jehovah," (Exod. xii. 41,) some consider the name *Jehovah Sabaoth* to signify Jehovah the God of the congregation, or tribes, or families of Israel. It would thus be equivalent to the designation of Jehovah as "Head of His Church," or, in exact New Testament language, "Head over all things to His Church," (*ecclesia*, congregation, or assembly.) And, undeniably, in such a sense, it would possess remarkable appropriateness and significance in many important passages. But the most natural and satisfactory explanation of the title is found in the application of the word

host or *hosts* to the material or spiritual creations of the heavenly world ; that world which is represented in the sacred writings as the peculiar sphere for the manifestation of the presence, power, and glory of God. The sun, moon, and stars are called in many places "the host of heaven." As has been already observed, the word "host," in its earliest use, is applied to them ; and in this character they are spoken of as God's work, and the subjects of His dominion. "By the word of Jehovah were the heavens made, and *all the host of them* by the breath of his mouth," (Ps. xxxiii. 6.) "Lift up your eyes on high, and behold who hath created these things, that bringeth out their *host* by number: he calleth them all by names," (Isa. xl. 26.) "I, (even) my hands, have stretched out the heavens, and all their *host* have I commanded," (Isa. xlv. 12.) Again, the angels, or inhabitants of the higher world, are repeatedly described as "the host of heaven," or "God's host." Thus Micaiah, in relating his vision, says, "I saw Jehovah sitting on his throne, and all the *host of heaven* standing by him, on his right hand and on his left," (1 Kings xxii. 19.) And in the Psalms we read, "Bless ye Jehovah, *all (ye) his hosts*; (ye) ministers of his, that do his pleasure," (Ps. ciii. 21.) "Praise ye him, all his angels ; praise ye him, all his *hosts*," (Ps cxlviii. 2.) Nehemiah combines both these meanings of the

term "host," in a passage before cited, as declaring the nature of God by His name *Jehovah*,—a connection which throws much light on the titular use of the word *Sabaoth*: "Thou, (even) thou, (art) Jehovah alone ; thou hast made heaven, the heaven of heavens, with all their *host*, the earth, and all things that are therein ; . . . and the *host of heaven worshippeth thee*," (Neh. ix. 6.) And in places where the word itself does not occur, we find what is denoted by it, that is, assemblages of heavenly beings, represented as an accessory to the Divine glory. "Jehovah came from Sinai . . . he came with ten thousands of saints," (Deut. xxxiii. 2.) "The chariots of God (are) twenty thousand, (even) thousands of angels ; Jehovah (is) among them (as in) Sinai, in the holy place," (Ps. lxxviii. 17.) "Jehovah my God shall come, (and) all the saints with thee," (Zech. xiv. 5.) "Thousand thousands ministered unto him," (Dan. vii. 10.) "Behold the Lord cometh with ten thousand of his saints," (Jude 14.) "When the Son of man shall come in his glory (glory of his Father, Matt. xvi. 27,) and all the holy angels with him, then shall he sit upon the throne of his glory," (Matt. xxv. 31.) "The Lord Jesus shall be revealed from heaven with his mighty angels," (2 Tim. i. 7.) Connecting such representations of vast assemblages of celestial beings, as constituting the exhibition of

the state and majesty of Jehovah, with the fact that He is called by the name *Jehovah* (God) *of hosts*, or assemblages, the inference is almost inevitable that by the word *hosts* in the name is meant such beings or powers. And this sense of the word is consistent and correlative with that previously ascertained as denoting the material "powers of heaven;" for these are, as we have seen, associated with spiritual intelligences in the expression "host of heaven." So, too, in the language of the Book of Job, "When the morning stars sang together, and all the sons of God shouted for joy;" and so in the general instinctive feeling and belief of mankind. In fact, some who have most deeply studied the subject consider the name *Jehovah Sabaoth*, in its usage by the prophets and later writers, as possessing the same character which we have ascribed to the name *Jehovah* alone,—that of a protest and safeguard against idolatry, the assertion of a true creed against a wide-spread system of misbelief. The worship of the heavenly bodies, regarded as powers of nature, or actual intelligences, prevailed extensively in the East, and is often alluded to in the Bible. The name *Jehovah Sabaoth*, Jehovah (the God) of hosts, symbolized, in opposition to this system of belief and worship, the one, eternal, self-existent Being, who created, and has under His control, all powers that be, throughout the uni-

verse. It represented Him as "Lord of all power and might," material or spiritual, Lord of heaven and earth, sole God and ruler of the world. And this we may safely accept as the true and full meaning of the title. It is worthy of notice, in corroboration of our conclusion, that it certainly was thus understood by the authors of the old Greek version of the Septuagint, so often referred to, who, when they do not adopt the very word *Sabaoth*, render the name *Jehovah Sabaoth* either "the Lord of powers," or "the Lord all-possessing, all-controlling."

A remarkable statement is made in the sacred records concerning the early history and use of the name *Jehovah*, which has occasioned great diversity of opinion among the expositors and critics who have attempted its explanation. After the vision in the desert, God renewed to Moses in Egypt the solemn declaration of His name and promise, and on that occasion spoke thus:—"I (am) Jehovah. And I appeared unto Abraham, unto Isaac, and unto Jacob, by (the name of) God Almighty; but by my name Jehovah was I not known to them," (Exod. vi. 3.) Some understand these words literally, and suppose that although the historian has frequently used the word *Jehovah* as a name of God in the Book of Genesis, writing after the name was revealed, the patriarchs them-

selves, and all who lived before the time of Moses, were ignorant of the name. But such an opinion can hardly be maintained consistently with the fact that the patriarchs are represented as using this name in speaking of God, and to God. It is still more difficult to reconcile with the statement that, on one remarkable occasion, Abraham assigned to a certain place a name of which the word *Jehovah* formed a part, and which name (Jehovah-Jireh) the narrator testifies that the place retained to his own day. Another explanation, variously modified among the many commentators who have adopted it, is, that *Jehovah* is here to be understood relatively to the people of Israel, and God's promises to them, now about to be fulfilled, to which *existence* is now given by actual performance; in which performance also God would manifest Himself in the *constancy* and *truth* of His nature, expressed by the name "I am that I am," or "I will be what I will be." But this interpretation is very unsatisfactory. By it, as Bishop Warburton remarks, "the Almighty is made to tell the Israelites that He was not known to their forefathers as the God who had redeemed their posterity out of Egypt, before they had any posterity to redeem." Besides, God had remarkably manifested Himself to the patriarchs, and especially to Abraham in a signal instance, the birth of Isaac,

as a God fulfilling His promises. The explanation of Bishop Warburton himself is, however, as little entitled to our acceptance ; nor is it indeed very intelligible. He says, "The assertion is not that the word 'Jehovah' was not used in the patriarchal language, but that the *name* 'Jehovah,' as a title of honour, (whereby a new idea was affixed to an old word,) was unknown to them," ("Divine Legation," b. iv. sec. 6.) It is not easy to imagine in what sense the word was used by the patriarchs, if not, at least, as a title of honour.

Possibly an approach to the solution of the difficulty is to be found in the peculiar usage of the term "name." It has been shown in our introductory remarks that this term is employed, especially in reference to God, to denote nature, character, and attributes. It stands in fact for the revelation which He has, at any time, made of Himself, and His holy will, for the purpose of directing men's belief, worship, and conduct. When, therefore, God says, "I appeared unto your fathers as God Almighty," ("by the name of" is not in the Hebrew,) "but by my *name Jehovah* was I not known to them," it may be meant that, although God manifested Himself to the patriarchs by direct personal communication, He had not given to them an express and formal revelation of Himself,—such a declaration of His physical, moral, and spiritual attributes, in language,

and in a system of religious belief and practice, as that now about to be delivered to Israel through Moses—the revelation, of which the word *Jehovah* was to be a distinctive symbol, as involving all those sublime truths of which thenceforward Israel was to be the “witness and keeper.” “The meaning is,” says Professor Hävernich in his “Introduction to the Pentateuch,” (sec. 9,) “that God revealed Himself to the patriarchs as *El Shaddai*, and as such entered into a covenant-relation with them; but ‘as to my name Jehovah, by that I was not known to them;’ *i.e.*, the signification of that name was by no means known to them in the way that it is known, now that it has been disclosed. And, indeed, that revelation was far from being a theoretical one; it went hand in hand with the practical revelation of the new glorification of God in His people, (comp. Hosea xiii. 4.) Not until that fact had an historical existence could it clearly appear what that name contained in it; not till then could its proper complete sense be apprehended. From this, then, it follows that even here it is by no means denied that the name was in use in the time of the patriarchs; but this is conceded in a limited sense, inasmuch as the full compass of its meaning could not be presented sooner than the Mosaic period.”

Singular superstitions have prevailed among the

Jews in connection with the name Jehovah from very ancient times. This sacred word, the *Tetragrammaton*, as it is called, or "four-lettered name," is never pronounced by the ordinary reader, or the reader of the law in the Jewish synagogue. Whenever it occurs by itself, the word *Adonai* is substituted for it, or *Elohim*, if *Adonai* is found with it in the text. It is their tradition that, after the captivity, the name was pronounced only once a year, by the high priest alone, in the temple, on the day of atonement ; but that after the destruction of the temple the name was never pronounced at all. In their theological writings, the word, if it be necessary to refer to it, is indicated by a symbolical letter, but usually is represented by the phrase, "The Holy One, blessed be He." And, in allusion to it, God is frequently spoken of as "The name." The right pronunciation of the word is said to be lost, or only discoverable by intense study, and the practice of deeds of righteousness and mortification. Indeed, only a few persons are supposed to have ever attained to it. In the collection of Rabbinical traditions, called the Talmud, and in the writings of its expositors, wonderful effects are ascribed to the use of the name, rightly written or pronounced. Moses, we are told, wrought his miracles by virtue of the name *Jehovah*, engraved on his rod. Solomon,

who has the reputation among Jewish traditionists, as among the Mohammedans, of being a great master of magic, did all his enchantments by means of the pronounciation of the sacred name. Rashi, the most eminent commentator on the Talmud, tells various strange and ridiculous stories of miracles performed by holy men who had acquired the same cabbalistic knowledge. For example, "Rabba," he says, "created a man, and sent him to Rabbi Zira. He spoke with him, but when the other did not answer him, he said, Thou art from the magicians ; return to thy dust ! Rabba created the man by means of the book of Jetzirah, for it taught him the combination of the letters of the name of God." And miraculous, or rather magical, efficacy is, in the Talmud, repeatedly ascribed to the Divine name, even as ordinarily written. Thus Rabbah says, "They that go down to the sea have told me that, when a wave is going to overwhelm a ship, sparks of white light are seen on its head. But if one strike it with a staff on which are graved the words, 'I am that I am, Jah, Lord of Hosts, Amen, Amen, Selah,' it subsides."*

* "The Old Paths," by Dr M'Caul. Part iii. Nos. 25, 26.

to the apostles Peter and John, on occasion of their healing the lame man at the gate of the temple :—"By what power, or *by what name*, have ye done this?" And certainly the Jewish exorcists at Ephesus used the name of Jesus as a charm, when they took upon them to "call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth." Puerile as we must esteem the Jewish practice, and profane as undoubtedly are the Talmudical legends in reference to the Divine name, due consideration may elicit from both some wholesome instruction not unnecessary in our own times. They have arisen from the perversion or misapprehension of great truths, and of important principles of faith and duty. But many among us seem to have abandoned these truths and principles altogether. We may smile at the superstition which suppresses the mention of the name of God ; but does not the very superstition forcibly rebuke those who blaspheme that holy name, in oaths and curses, by irreverent jesting, and by introducing it lightly into common discourse? The Jew who will not pronounce the word *Jehovah*, from fear of offending or disparaging the Divine majesty, will rise up in the judgment and condemn the Christian by whose lips the sacred names, God, and Lord, and Christ, are constantly dishonoured, in his passion, his sur-

prise, and his mirth. And the scrupulousness of the synagogue, extravagant though it be in regard to the utterance of the holiest words, may remind some Christian worshippers of the existence of a principle in religion which is opposed to presumptuous familiarity in addressing the Almighty Lord, and Omniscient Judge. Again, the Jews have mistaken the meaning of those declarations of holy Scripture which ascribe a wondrous efficacy to the name of *Jehovah*, by attributing to the sound and the form of a word that power which emanates wholly from the Divine will, and is granted to faith alone. But the Christian is no less excusable who acknowledges his God and Saviour by name only ; who has been baptized in the name of the Father, the Son, and the Holy Ghost, and who worships in that name, but who has never sought nor experienced the grace of the Lord Jesus Christ, or the love of God, or the fellowship of the Holy Spirit. Nor is their error essentially different from that of the Talmudists, concerning the Divine name, who teach and believe that its mere pronunciation, accompanying the outward act of baptism, is, in all cases, followed by an inward and spiritual change, the renewal of the soul after the image of the Creator. For this is a doctrine which assigns to the name of the triune God, as used in the ordinance, a wonder-working virtue

independent of faith and prayer, and converts a sacrament into a charm. Before we condemn the Jew for an unworthy conception of the use and efficacy of the name of God, let us ask ourselves how we too employ it? in what sense we understand it? with what feelings we regard it? Certainly there can be no more important inquiry than that which Jewish errors on this subject suggest to the minds of Christians:—Whether the holy name by which we are called is to us a sound and nothing more; whether our acknowledgment of God under that name is a form or a reality; whether the trust which we place in the Divine name is ignorant and superstitious, or grounded upon the truths which it expresses, the revelations which it symbolizes, of the nature, the character, the will, and the promises of our God.

In a passage already referred to, (Exod. vi. 3,) God speaks of Himself as having “appeared unto Abraham, unto Isaac, and unto Jacob as God Almighty.” The first mention of this name is in Gen. xvii. 1., where it is stated that, on an especially solemn occasion, when Jehovah appeared to Abram, He opened His communication with the patriarch by this declaration, “I am the Almighty God.” These words are afterwards reported as similarly uttered by God in speaking of Himself when He appeared unto Jacob, and blessed him,

(Gen. xxxv. 9-11;) and the name is recorded to have been used by Isaac once and by Jacob twice. The words of the name are in Hebrew *El-Shaddai*, and they occur in combination in no other places than these in the whole of the Old Testament—a fact which is singularly in accordance with the statement that it was peculiarly “as God Almighty” that Jehovah had “appeared unto Abraham, unto Isaac, and unto Jacob.” The word *Shaddai*, however, which we render “Almighty,” is elsewhere employed as the name of God; and very frequently in the Book of Job. Much difference of opinion prevails as to its exact meaning. Some have supposed it a compound of *Sha* or *She*, an abbreviated form of the relative pronoun *asher*, “who, or which,” and *dai*, “sufficient;” so as to give it the sense of “He who is sufficient,” that is, the “All-sufficient, self-subsisting, independent Being,”—the Being in whom all fulness dwells, and out of whose fulness we all receive all things. But this derivation finds few or no supporters among modern students of the Hebrew language and etymology.

Others, observing that *shad* is the word for “breast,” originating in a Chaldee word, (*sheda*), which signifies to pour out copiously, (but which, like the cognate English “shed,” has the remoter meaning, “to divide,”) understand by *Shaddai* the

“all-sustaining,” the all-bountiful, the Being who supplies sustenance and benefits to all. And they seek a corroboration of this opinion in the fact that the Egyptian deity, Isis, and her Greek representative, Ceres, were distinguished by epithets similarly derived, intimating that they were personifications of the prolific and alimentary powers of nature. Again, the word *Shēdim* is found in application to heathen deities, (Deut. xxxii. 17; Ps. cvi. 37.) It is undoubtedly of the same origin with *Shad*, and *Shaddai*, and has the sense of “lords” or “governors,” from the primitive notion “divide,” which we find associated with that of magisterial authority in Luke xii. 14, “Who made me a judge or *divider* over you?” In our version, *Shedim* is rendered “devils,” from the Greek translation, which gives for it *dæmons*. But the word *dæmon* is also, by the best etymologists, derived from a verb which signifies “divide,” (distribute destinies.) The verb *Shādad*, “to treat with violence,” “destroy,” is in affinity with these words; and is by many supposed to be the word from which *Shaddai* is directly formed, and so gets the signification of “the powerful One,” “the Almighty.” A corresponding Arabic word, *Shedid*, similarly derived, means “strong,” “vehement.” And we may observe that, in the Greek and Latin languages, words (*bia* Gr., *vis* Latin) which express

violence, or force imperiously exerted, have also, quite as commonly, the general sense of "might" or "strength." So, in English, the word "force," which as a verb always has the notion of violence, as a noun often only means "power." From the manner, however, in which the name *Shaddai* is used in two remarkable passages in close juxtaposition with the word *Shād*, "destruction," it is almost certain that it was considered as connected in signification with that word. In Isaiah xiii. 6 we read, "The day of Jehovah is at hand ; it shall come *as a destruction from the Almighty*,"—in Hebrew, *keshōd misshaddai*. Precisely the same words occur in Joel i. 15 ; and this circumstance renders it probable that the expression was in ordinary use. Its alliterative character also favours such a supposition, and is in accordance with a very common usage of the Hebrew poetical writers, by which words of similar sound and meaning are placed together. But while the name might, in such a collocation, convey to the mind the idea of potency for destruction, its usual sense might be simple potency, the sense which best agrees with the sentiment of most of the passages in which it occurs. This name also, it is to be noticed, as well as *Elohim* and *Adonai*, has a plural termination. Its plural form adds to the idea of power that of superlativeness or supremacy, and so

justifies the most extensively approved rendering, "Almighty."

The full meaning of the name *Jehovah El-Shaddai* cannot be better expressed than in the well-known paraphrase of a verse of the Hundredth Psalm,—

"Know that the Lord is God alone;
He can create, and He destroy."

It is an interesting subject of inquiry, whether any trace of the Hebrew proper name for God can be found in other ancient languages, especially those of Greece and Rome. There is an evident similarity between *Jovis*, an early form of the name of the supreme God worshipped by the Romans as Jupiter, and the word *Jehovah* or *Jahve*; but this is hardly sufficient to determine the derivation; and eminent modern etymologists prefer to connect *Jovis* with the Greek form *Dios*, which might easily become *Divos*, *Jivos*, *Jovis*, by changes of which many like examples may be given. Macrobius, a writer of the fourth century of our era, records a line from an old oracle which bids the inquirer consider *Iao* the supreme God. *Iao* certainly bears a near resemblance to *Jah*, and is a possible mode of pronouncing the *Tetragrammaton*, or "four-lettered name," called by us *Jehovah*. If it existed as a name of God in the early time to which it is assigned, its identity with these Hebrew

words can scarcely be doubted. But the authenticity of Macrobius's citation is very questionable.

The etymology of Divine names, and especially of the names of the supreme God, or of the general term for Deity, occupied the attention of two of the profoundest thinkers and philosophers among the heathen writers of classical antiquity. Cicero, in his treatise "On the Nature of the Gods," has given the derivations of various names of divinities worshipped by the Romans, several of which are very fanciful, and show but little acquaintance with the true principles of verbal criticism or etymology. *Jupiter* he analyses into "*Juvans pater*," that is, "the helping father," supposing that the syllable *iuv*, which is the root form of *juvans*, "helping," is indicated in the words *Jov-is*, *Jov-i*, &c., the substitutes in use for *Jupiter-is* *Jupiter-i*, &c., which, in regular inflexion, would express the notions "of Jupiter," "to Jupiter," &c. He proceeds to notice the epithets, "optimus, maximus," *i.e.*, "best, greatest," by which the earlier Romans characterized this deity; and says that the former, which has the sense of "most beneficent," is placed first because "it is grander, and certainly more worthy of praise and honour, to confer benefits on all, than to possess mighty power." Some analogy may be observed between this double epithet of Jupiter and the two interpretations of

the name *Shaddai*,—"all-bountiful," and "all-powerful," each of which is derivable from the root of the word, and either of which, it is conceivable, might present itself most prominently to the mind of the speaker, or hearer, according to the occasion on which the word was used. The dialogue of Plato called "*Cratylus*" is devoted to an inquiry into the origin of names, proper and common. It is difficult to discover in this performance the opinion of the author himself, whether on the subject generally, or on particular statements and propositions. Certainly, many of the derivations suggested are so extremely absurd and puerile, and display such complete ignorance of the structure of the Greek language, that we can hardly suppose them satisfactory to such a master of his native tongue as Plato. Besides, they are introduced, and treated, in a manner, and with allusions, which give the impression that they are intended as a burlesque upon certain etymological theories of a mystic character, in fact, a kind of Greek *Cabbala*, which professed, like the Jewish, to discover deep mysteries in words and names. But Socrates, the chief personage of the dialogue, is represented as establishing, by his usual method of investigation, the principle that the original and right use of a name is to define the nature and character of the object to which it is applied. And, although we

cannot be sure that he is to be understood as really expressing his own opinion when he gives an interpretation of the names of the supreme deity of the Greeks, it is observable that on occasion of so doing he carefully re-asserts this important principle. The names of the being whom the Romans called Jupiter, or Jove, is in Greek *Zeus*, with the case-variation *Zēnos*, *Zēni*, *Zēna*. He traces this word to the verb *Zēn*, which signifies "to live." Another name is one before mentioned, which has the forms *Di-os*, *Di-i*, *Di-a*. This word contains, he says, the elements of the preposition *dia*, "through;" and the relative pronoun (*h*)*os*, (*h*)*on*, "who," or "whom." Putting the two names together, he makes them equivalent to the expression, "Through whom is life evermore to all that live," prefacing the remark, that "There is no being whom we can more rightly deem the cause of life to ourselves, and all other living creatures, than Him who is both ruler and sovereign of all." We are here forcibly reminded of St Paul's declaration to the Athenians on the Areopagus, "In Him we live, and move, and have our being,"—words which, from the connection in which we find them, followed as they are by a direct citation of a Greek poet, to the same effect, and relating to the deity called *Zeus*, we may readily believe to be an allusion to a well-known sentiment, or doctrine, associated in the minds of

his hearers with a name of God. In a subsequent passage of this same work the general term for Deity, *Theos*, is derived from a word *the-ein*, or *thêin*, which means "to run;" and it is explained to have reference to the observed motion, or course, of the heavenly bodies, which in the earliest times were objects of worship. Another Greek writer, the historian Herodotus, has derived the word from a verb the root-form of which is *the*, and its meaning "place," or "set;" stating that the Pelasgi, a very ancient race, worshipped these deities under this name, and no other, as importing that they had *placed*, and *set* in their order, all things that are, assign all localities, and arrange and dispose all events. None of these derivations are tenable. The word *Theos*, or *deus*, (the Latin form,) is doubtless the same as *Zeus*, and the Sanskrit *deva*, and is found, with slight variations, in most of the kindred languages. But its original signification is not discoverable. We learn, however, from these attempts to solve the problem of its etymology, how much importance was attached to the real and original meaning of a Divine name. It was a familiar notion, among at least the educated classes of Romans and Greeks, that great, primitive, and eternal truths might be latent in a traditional appellation of the Deity; that, in fact, the name of God might be, as it was to the Hebrews, the summary of a creed.

But the Hebrews possessed an advantage, and we possess it through them, in respect to the name of the greatest and best of Beings, which was not enjoyed by any other nation in the days of Plato and Cicero. It was an advantage the value of which Plato fully appreciated, and for which he deeply longed, as may be understood from the following passage of the "*Cratylus*," in which he is clearly speaking, under the name of Socrates, his own real sentiments, in all seriousness and reverence. A personage of the dialogue asks "whether it is practicable, by the method of derivation, to pursue an inquiry, with any hope of success, into the correct principle of the imposition of Divine names." To which Socrates replies, "that sensible men will adopt one method as the best possible in considering this subject, and that is, to acknowledge that we know nothing about the gods,—nothing, either about themselves, or the names by which, whatever they may be, they designate themselves ; it being a certain fact that the names by which they call themselves are their true names. There is, however," he continues, "a second method of attaining correctness, which it is our regular custom to employ in our prayers when we say that, by whatever names, and whencesoever derived, it is their pleasure to be called, by these we also call them, assuming no knowledge of them

beyond this.”* He then proceeds to state that the names of deities, actually in use, must only be understood to express the notions which men have formed concerning them. Such sentiments of the heathen mind may help us to comprehend the solemn significance attached to the ineffable name *Jehovah*, and the deep sense of an inestimable privilege in the possession of it, which certainly pervades all the writings of the Old Testament, and is especially to be noticed in the Pentateuch. It was recognized as God’s own name, known to be really

* Examples of this ritual observance are found in various Greek and Latin authors. Thus, in the “*Agamemnon*,” a tragedy by *Æschylus*, an invocation of Jupiter, or Zeus, occurs in these terms:—“Zeus, whosoever he be, if it be pleasing to him to be called by this name, by this do I now address him.” *Servius*, a grammarian, records a prayer to Jupiter, commencing thus,—“Jupiter, best and greatest, or by whatever other name thou wouldst have thyself called.” So *Horace*, in a hymn to *Diana*, after addressing her by one name, says,—“Whether thou preferrest to be called *Lucina* or *Genitalis* ;” and elsewhere he thus invokes another deity,—“Father of the morning, or *Janus*, as perhaps with more satisfaction thou hearest thyself called.” *Milton* has imitated this practice in his address to light :—

“Hail, holy light ! offspring of Heaven, first-born,
Or of the eternal co-eternal beam,
May I express thee unblamed ? since God is light.
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Or *hear’st thou rather*, pure ethereal stream,
Whose fountain who shall tell ?”

—*Paradise Lost*, book iii.

His, because revealed by Himself, and belonging to Him alone, in no possible sense transferable to another, or capable of designating any second being. It expressed not a notion of the Divine nature formed by man from reason or instinct, but the highest truth of the Divine nature as an immediate revelation from God. Upon the testimony of Plato, one of the wisest of Pagans, this fact, wanting in Pagan religions, and not claimed by them, could only belong to a religion truly divine, given by God himself. Its absence from these religions was a tacit disavowal of their pretensions to Divine origin. Its presence in the Jewish was a natural and necessary element of a religion professing to come from God, and a perpetual, transcendental self-assertion of its character as a Revelation.

And the grand idea of the knowledge of the real name of God, the name which essentially belongs to Him, the name by which it is His pleasure to be called, as the fundamental principle of true religion, is fully and conspicuously developed in the Gospel dispensation. The object of faith, and hope, and love, under that dispensation, was announced in prophecy by the declaration of His "name." "His name shall be called Wonderful, Counsellor, The Mighty God, The Father of Eternity, The Prince of Peace." He had, immediately before His manifestation, a special name given

Him by Divine command, by which He should for ever be called, which should indicate His character in relation to man, and embody the substance and the design of the revelation made of God in Him. "Thou shalt call his name *Jesus*, for he shall save his people from their sins." This name, then, is not ascribed by us to Him whom we worship, and in whom we trust for salvation, from our own conception of what God is in Him, or from our desires and hopes directed towards Him ; it is not our invention nor our discovery ; it is God's disclosure of His infinite grace and love to our souls ; it is the announcement and presentation of Himself to each man personally as his Saviour. In using this name when we approach the throne of God in prayer, we are not only free from all fear of giving offence, and from uncertainty as to whether it will be acceptable to Him, but we have the distinct assurance that, in thus coming to God, our persons and our prayers will meet with acceptance and favour. Nor may we dispense with it, or employ any beside it, or together with it. "There is salvation in no other ; for there is no other name under heaven, given among men, by which we must be saved." And let us ever remember the all-important truth that this name is not only a name Divinely given, but a Divine name ; not only the name by which, as that of a

Mediator, we worship God, but the name under which, as that of God himself, we worship Him. "God hath highly exalted him, and given him a name which is above every name: that *in* the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, (Jehovah,) to the glory of God the Father," (Phil. ii. 9-11; Isa. xlv. 23.)



v.

NAMES COMPOUNDED WITH THE
NAME OF GOD—(EL.)

PROCEEDING now to the examination of the ordinary proper names of persons in use among the Israelitish nation, we find that the name of God enters very freely into their composition. The reader of the Bible, on referring to any of the lists of names which abound in the historical books, or calling to mind the names of any number of the principal personages of sacred history, will observe that, in a large proportion of these, the first or last syllable is one or the other of the shorter forms of the Divine name. *El*, at the beginning, as Elkanah, or at the end, as Ishmael, is of very frequent occurrence. *Jah* is found perhaps still oftener, although it is not so apparent in our mode of representing the Hebrew words. For not only the words which end in *Jah*, as Ahijah, Urijah, but most of those which begin

126 NAMES COMPOUNDED WITH

with *Jeh*, as Jehoshaphat, and end with *iah*, as Isaiah, Hezekiah, have really this name fully expressed in Hebrew, as a syllable in their composition. At the same time, it must be remembered that these combinations of English letters, though usually, do not invariably indicate the Divine name. *El* is not God in Eli, or in Abel, or Rachel. Nor is *Jah* the name *Jah* or *Jehovah* in Jahleel, Jahaziah, nor *Jeh* in Jehiel and Jehu, nor *iah* in Beriah and Aphiah. A reader must be conversant with the Hebrew language, and in most cases must refer to the Hebrew text, in order to ascertain whether such syllables represent the words which in Hebrew express God and Jehovah. It is also to be observed that, of the many proper names which terminate in the letter *yod*, or *i*, some contain under that letter the word *Jah*, in a fragmentary or mutilated form, these names having originally, it is probable, ended in *iah*. Examples of this formation are Ittai, Nahari, or Naharai, Hil-kai; which latter word is doubtless the same in meaning as Hilkiah, in which the sacred syllable is plainly expressed. The ending *i* is, however, most frequently either the pronoun "my," or has a denominative sense, as when equivalent to *ite*, (see note, p. 31,) which may be noted in Levi, or is merely added for the sake of emphasis, or to improve the sound, or increase the importance

of the word, as in Eli, (Heli, exalted,) the name of the High Priest.

All proper names had, as has been previously shown, in their original invention and imposition, a definite and appropriate significance. They are common terms, or the derivatives or compounds of common terms ; and, in virtue of their meaning as such, were, in the first instance, selected to designate individuals. The range of possible circumstances which might suggest a word or combination of words, as the name of a particular person, is unlimited. Hence, without external evidence, it is seldom practicable to satisfy ourselves as to the nature of the applicability of the name to the individual by whom it was borne. But, in most cases in which the etymology of the name is ascertainable, we may discover the sentiment embodied in the word or words composing it—some notion capable of being stated as a proposition which was in the thoughts of him or them who gave the name. In the case of names compounded with the name of God, this sentiment is necessarily of a religious character. Some reference is made in them to the attributes and character, or the acts and dealings of God, or to the relations between Him and man. We may, therefore, form from them some definite ideas of the views and feelings of those in whose minds they originated,

with regard to the object of their worship. In so doing we shall be greatly assisted by the revelation of God which they were known to possess. And again, these expressions of sentiment may also be expected to illustrate their apprehension of that revelation.

Composite names, in Hebrew, which are almost limited to proper names, are usually made up either of two names, or of a noun and a verb. In a few instances, they consist of a particle (usually an adverb) and a noun, or even of three words,—a pronoun, a particle, and a noun. When the word *El* or *Jah* forms part of a name, it is, of course, the noun, or one of the nouns composing it. When the other part is a verb, then some action is expressly ascribed to God, or predicated with respect to Him, and thus the name is a complete sentence. As for example, Elnathan, “God has given ;” Ishmael, “God hears ;” Jehoshaphat, “Jehovah judges ;” Igdaliah, “Jehovah be magnified.” When *El* or *Jah* is coupled with a noun, some character of God or relation in which He stands to men is stated,—as Elimelech, “God (is) king ;” Elizur, “God (is a) rock ;” Uzziel, “strength of God,” or “God (is) my strength ;” Jehoaddan, “Jehovah (is her) ornament ;” Maaziah, “consolation of Jehovah,” or “Jehovah (is) consolation.” It will be

noticed that compounds of this latter class, as well as the former, may be of the nature of propositions, but for want of a verb have not the full force of a proposition in Hebrew, and cannot be made intelligible in that character in English without the introduction of the implied "is," and occasionally of a pronoun. Otherwise, *El*, or *Jah*, especially when forming the last syllable, is employed attributively ; that is, the noun to which it is annexed denotes something possessed or caused by God, or dependent upon or related to Him. Examples of this use are found in the first sense above given of the words Uzziel, Maaziah, and in such names as Maaseiah, "work of Jehovah ;" Ammiel, "people of God ;" Addiel, "servant of God."

It would enlarge the present work beyond convenient limits, and would perhaps be rather tedious than profitable, if we were to take into consideration all the names in the Bible which are compounded with a name of God ; we must necessarily restrict ourselves to those which are most prominent, or which offer something more than ordinarily interesting or remarkable in their signification.

Proper names compounded with *El* occur very early in the sacred record. It is somewhat singular that the first is found among the descendants of Cain. His great-grandson was named Mehu-

jael. The word Mehujael means "stricken, or smitten, of God." This etymology immediately suggests a reference to the punishment of Cain, and to his complaint under it. We are not entitled, however, to conclude from it that one of the offspring of Cain recognized, in humiliation, the infliction of the Divine curse upon his ancestor; or regarded any calamity which might happen in his generation or family as the effect of the curse. But there is in the word a record of sorrow, and of sorrow considered as a stroke from the hand of God. The feeling which prompted the imposition of the name could hardly have been a bad one. If not an acknowledgment, it was at least a complaint, and that couched in terms very closely resembling the language with which undoubted servants of God lamented over their troubles. In Isaiah we read, "The Lord hath stretched forth his hand against his people, and hath smitten them," (v. 25 ;) and in Jeremiah, "Why hast thou smitten us, and there is no healing for us?" (xiv. 19 ;) and in the Psalms, "They persecute him whom thou hast smitten; and they talk to the grief of those whom thou hast wounded," (lxix. 26.) We may reasonably accept the name Mehujael as an indication that they who adopted it, probably for a first-born son, were in a better state of mind than Israel in after times, when it was said of them

by Isaiah, "The people turneth not to Him that smiteth them." Such a name certainly looks like an expression of a desire on the part of the afflicted to turn to God as the Author of their affliction. It is the language of those who "accept of the punishment of their iniquity." This charitable supposition respecting some even of the house of Cain is strengthened by the fact that the next recorded name, Methusael, which was given to the son of Mehujael, though of doubtful import, is yet by the best authorities considered as containing the name of God. It is of the same form as Mishael, "Who (is) what God (is)?" and may be rendered, "a man who is of God, or belonging to God;" and may reasonably be understood of the dedication of the person who bore it to God when a child, or of his character as a man. Another probable derivation from the verb *shâzēl*, "to ask," gives the signification, "he asked a man," or "the man whom he asked." But even this implies a prayer to God, and assimilates the name to others, such as Ishmael, Samuel, invented by pious parents who had made the gift of children a subject of prayer.

The Divine name is also found in the composition of a proper name among the descendants of Seth, and in the same generation as among those of Cain. But Mahalaleel, the great-grandson of

Seth, must have been considerably the junior of Mehujael, the great-grandson of Cain, as Seth was doubtless born after the death of Abel, and would himself be contemporary with the offspring of Cain ; so that each of his descendants would be, in point of age, a generation behind the corresponding descendant of his brother. The word Mahalaleel signifies "praise of God," as will be readily understood by comparing a portion of it, *halal*, with the well-known word *hallel-u-jah*, "praise ye Jehovah." The religious sentiment of the name is undeniable ; and it is remarkable that its religious sentiment is of a very different character from that traceable in the word Mehujael. It is a term expressive, not of lamentation and humiliation, but of cheerful thankfulness and joy. It was probably a memorial of blessings received or perpetuated, and an acknowledgment of service due to God on account of them, an offering of a "sacrifice of praise unto Him continually, even the fruit of the lips making confession to His name." Or it may have some reference to the practice of open and public worship of God, which was instituted, according to the most natural interpretation of Gen. iv. 26, in the time of this patriarch's grandfather, Enos. The name is found again at Neh. xi. 4, as belonging to a descendant of Pharez, the son of Judah ; and it has an equivalent in the name Jehalaleel, "he shall praise

God," ascribed to another descendant of Judah in 1 Chron. iv. 16, and to a Levite of the family of Merari in 2 Chron. xxix. 12.

We are fully justified in seeking a definite and appropriate meaning for the names of these antediluvian patriarchs, by the fact that explanations of the names of several—Cain, Seth, and Noah—are given in the sacred record itself, with the reasons for their imposition. But the question naturally arises, In what language were these names given? If in that in which they are now found, and by means of which their meaning is explained or explicable, then we must conclude that Hebrew was the original language of the human race, and the parent language from which all dialects now spoken throughout the world are derived. This is, indeed, an opinion which has been held by many among the earlier scholars and critics, who discussed the subject of human language after the revival of learning, and by some even in later times. But the great modern masters of the science of language—a science which has been most assiduously cultivated, and in which wonderful progress has been made in our age—are agreed that Hebrew and its cognate dialects, called the Semitic family of tongues, as spoken principally by the nations descended from Shem, have no exclusive claim to be considered the fountain of human speech. We are

not, then, to suppose that the Hebrew words, in which the names of the antediluvians have been preserved, were the actual words employed by them. Nor can they be mere approximations in sound ; that is, the old words cast in a Hebrew form, like the British names which are found in Roman writers, as Caractacus for Caradoch, or Galgacus for Gald Cachach ; for in that case their signification would not be traceable by means of Hebrew roots. The names which we find in the book of Genesis, down to the time of Abraham, or perhaps even later, are in fact the Hebrew equivalents in sense for the original names. They are translations of the old names into the language spoken by the writer of the history, and those for whom he wrote.* Thus in the New Testament we find proper names which are translations of Syro-Chaldaic names into Greek, as Christ for Messiah, Peter for Cephas, Zelotes for Cananite, (Canani,) Didymus for Thomas.

Some of the most familiar names which occur in the subsequent history of the Church are also Greek translations of the original names, which have been quite superseded by their Greek equivalents, and are to most persons entirely unknown. Pelagius,

* It is the testimony of M. Ernest Renan in his "*Histoire des Langues Sémitiques*," that translation was "a proceeding very familiar to the Orientals in the transcription of proper names."—LIV. ii., ch. i.

the author of the heresy denominated after him "Pelagian," was a Welshman named Morgan—that is, "dweller by the sea." Pelagius is the Greek for Morgan. A celebrated reformer was named Philip Schwartzerd, but we know him only by the Greek translation of his surname, Melancthon, (black earth.) So another, whose family name was Hausschein, (house-light,) is, in history and literature, Ecolampadius. And we have modern examples of the same practice in the narratives of travellers or missionaries among people who speak languages difficult of pronounciation by us. Often, without attempting to give the native names of individuals or tribes, they avail themselves of the signification of these names, and record them only in the English words which are the exact translation of their meaning.

After the names already mentioned, we find none of which the name of God certainly forms part until we come to the time of Abraham. The syllable *El* now appears for the first time at the commencement of a proper name in the word *Eli-ezer*. According to our version, and the generally received interpretation of the Hebrew text of Gen. xv. 2, which is very obscure, *Eliezer* of Damascus was the steward of Abraham's house. Some critics, however, consider that the phrase rendered "steward," and which occurs in this passage only, should

136 NAMES COMPOUNDED WITH

be understood as "possessor," or "future possessor"—that is, the heir; and so conclude that Eliezer was the nearest relation to Abraham. But the evidently parallel expression which follows in ver. 3, "son of my house," not well translated, "born in my house," here, or in Eccl. ii. 7, but meaning rather, according to the idiom of the language, "domestic servant," supports the usual interpretation, "steward." The word Eliezer means God (is my) help. It is one of those names the etymology of which is explained in Scripture itself, for it was the name which Moses gave to his second son to express his sense of a special act of Divine mercy. "For the God of my fathers," said he, "was mine help, and delivered me from the sword of Pharaoh," (Exod. xviii. 4.) We have no explicit information as to the reason for the name in any other instance; but, from the explanation thus given by Moses, coupled with the fact that the name was not originally invented by him, we may infer that names already existing were, at least occasionally, adopted for the sake of their actual meaning. Hence, even if Abraham's steward was not the first who bore the name Eliezer, we may suppose that some devout reference to a God of providence directed its imposition. It may have been assigned to him by his master on his introduction to his household, for we have examples of

the change of name in similar circumstances, as in the cases of Joseph, (Gen. xli. 45,) and of Daniel and his companions, (Dan. i. 7.) But there is nothing in the name, or in a pious reason for its adoption, inconsistent with the supposition that it was given him at his birth in the Syrian city of Damascus. For some knowledge of the true God was certainly possessed by families of the Syrian or Aramean races, the descendants of Aram, son of Shem; as is plain from the account given of the relatives of Abraham settled in Haran of Mesopotamia, or Padan-Aram, who are represented as speaking of God by his title Jehovah, and recognizing his providential government of the affairs of men, (Gen. xxiv. 31-50.) One of these, also, we may observe, had the name of Bethuel, which means, "set apart of God," or "consecrated to God." The Syrian belief and worship was, doubtless, much debased by idolatrous practices, and perhaps more so in the region of Damascus than in the patriarchal family at Haran, which may have enjoyed some advantages from the earlier revelations made to Abraham; but as there were idols in the house of Laban the Syrian, notwithstanding his acknowledgment of Jehovah, so, on the other hand, there was the possibility of a trust in Jehovah among the Syrians of Damascus, notwithstanding their idolatry. If a son of Terah, the idolator, meant

to devote his offspring to the one only true God, by giving him the name of Bethuel, it is conceivable that a Damascene may have taken occasion on the birth of a son to express his feeling of gratitude for blessings received from the same glorious Being by calling the child Eliezer. But, however that might be, it was undoubtedly an inestimable benefit to Eliezer that he was taken into the household of Abraham, probably in the passage of the patriarch from Haran to the land of Canaan, which would hardly be by any other route than that which led through the city of Damascus. Under the teaching of his master, he would attain a clearer knowledge of Him after whom he was called, and of the grace and blessedness of His help, than was possible in the land of his nativity; and if, as there is every reason to believe, Eliezer was the person whom Abraham sent to Haran to procure a wife for Isaac, we have evidence, in his whole conduct while on that mission, that he was fully actuated by the sentiment implied in his name. He sought help from God, and God was his help, enabling him to fulfil the duty with which he was charged, and granting him perfect success.

The name Eleazar is a slight variation from Eliezer. The relation between them is the same as that noticed between Jehalaleel and Mahalaleel; the word *El* being compounded with the verb "to

help," instead of the noun "help," so as to give the meaning "God hath helped." There were several persons at different periods who bore these names, the most conspicuous of whom were Eleazar, the son of Aaron, first cousin of Eliezer, son of Moses, and probably his senior, and Eliezer, a prophet, who was commissioned to reprove Jehoshaphat, king of Judah, for his alliance with the wicked Ahaziah, king of Israel, (2 Chron. xx. 37.) It may be noticed, also, that the name Eleazar had been adopted in the family of Levi a generation earlier than that of the son of Aaron, for it was given to Aaron's first cousin, the grandson of Merari; and the name Eliezer is found in the corresponding generation from Benjamin; so that these names had probably come into use among the descendants of Jacob before they were given to the sons of Moses and Aaron.

In the apocryphal books of Maccabees, which are written in the Greek language, the name Eleazar, by the addition of the Greek termination, *os*, appears in the form Eleazaros, which becomes, by abbreviation, the Lazaros, or in the Latin form which we use, Lazarus, of the New Testament. An incident connected with an individual so called, which is related in 2 Macc. viii. 23, gives a proof that the Jews of a late period were in the habit of noting, on remarkable occasions, the significance

of their names. Judas Maccabeus is said to have appointed, before an engagement, one Eleazar "to read the holy book. And when he had given them the watchword, *The help of God*, he joined battle with Nicanor, and by *the help of the Almighty*, they slew above nine thousand of their enemies." It is evident that the name of the reader suggested the watchword, perhaps upon the principle, rather heathenish than Jewish, that the accidental circumstance of a person who took a prominent part in a transaction having a name of favourable import was a token of success. This incident, like many of the stories in 2 Maccabees, is probably fictitious; but it indicates, as certainly as if it were an assured fact, a practice or mode of thought prevalent in those times.

It is thought by some that the occurrence of the proper name Lazarus in the parable of the rich man and the beggar may be accepted as an intimation that the narrative is historical; there being no other of our Lord's parables in which a personage is designated by his name. But it is far more likely that our Lord adopted the name for the sake of its well-known meaning. As applied to the diseased, suffering, and friendless outcast, who yet was a servant of God, it harmonizes with one important moral of the parable,—that God is the helper of the helpless who putteth

his trust in Him ; that He is really his helper, though He may permit him to pass through severest affliction ; and that we must look beyond the present state of things to discover God's true character and relation to His people.

As the name of the beloved friend of Jesus, whom He raised from the dead, we are not to suppose that it was given by Divine direction, and with a prophetic meaning ; but it is singularly appropriate to the great events of his personal and domestic history. After that event, Lazarus and his sisters could hardly fail to regard and to use His name as a symbol of the mercy which they had experienced,—a perpetual testimony that *God had helped* them by a most wonderful exercise of power and love. The Lord had given surnames to others of His disciples expressive of their character according to the grace given them by Himself. He had done that for the household of Bethany which would convert the name of its head into a surname expressive of His own character in regard to him, as exemplified in the action of which it reminded them ; and so it would become to them not only a record of the past, but a promise for the future.

The word *El* appears in the names of several of the sons and grandsons of the twelve patriarchs, both as the first and last syllables of the words.

A son of Simeon was called Jemuel, "God circumcises (him);" the same person is also called Nemuel, "circumcised of (or for) God," (Exod. vi. 15; Num. xxvi. 12.) Here is an obvious reference to the custom of giving the name on the day of circumcision, the eighth day after birth; a custom, however, which is not expressly mentioned in the Old Testament, and ascertained only by the account given by St Luke of the circumcision of John the Baptist, from which it is clear that the child was always named on the day of this ceremony. This practice is, with much reason, supposed to have originated in the fact that, at the same time when circumcision was instituted by God as the seal of his covenant with Abram, the patriarch's name was changed to Abraham, and his wife's name from Sarai to Sarah. It is somewhat remarkable that a latent testimony to the early prevalence of this unordained custom should be found in a name given to one of his children by Abraham's great-grandson.

One of the sons of Zebulon was named Jahleel, more correctly written Jachleël, a word significant of hope in God; but it is doubtful whether it is meant to convey the notion of "one who hopes in God," or "one hoped for from God." The eldest son of Naphtali was Jahzeël, (or rather, Jachtseël,) "God distributes, or apports;" which may

express thanks to God for a son as a portion, or trust in God that He will give this son a portion. In the succeeding generations, as exemplified in the full pedigrees of the descendants of Levi, we find many names similarly compounded. One of repeated occurrence is Elkanah, known, perhaps, to most readers principally as the name of the father of the prophet Samuel. The word Kānāh (or Qānāh) originally means "acquire," "possess," being in fact allied to the word Cain, (Qain,) the etymology of which is given in the text itself of Scripture. And thus it gets the name of "purchase," "redeem," "ransom from bondage or captivity." It is to be remarked that the first person named Elkanah, the son of Korah, and of the same generation with Aaron's children, was certainly born about the time of the deliverance of the people of Israel from Egypt. Hence his name is reasonably supposed to have marked that event, as having the signification "God redeems." It is a singular fact, and certainly corroborative of this opinion, that the name of his elder brother is Assir, which means "a captive," or "bondsmen;" a name which would express the condition of every Israelite born shortly before the time of Elkanah's nativity. And the probability that the name Assir had this special significance is supported by its occurrence as the name of the eldest

son of Jeconiah, king of Judah, born, there is good reason to believe, as well as his next brother, Salathiel, after the captivity and imprisonment of Jeconiah in Babylon, (1 Chron. iii. 17; Matt. i. 12.) Elkanah is also the name of three persons, all of the line of Kohath, who lived at considerable intervals during the epoch of the Judges; and may well have been given as a memorial, on each occasion, of one of those deliverances by divine interposition which signalize that period in the history of Israel.

The word *El* is first met with as part of a name given to a female in the instance of Elisheba, of the tribe of Judah, the wife of Aaron. Elisheba means "God's oath," or, "God is her oath;" and may be an allusion to the great promise to Abraham confirmed by the oath of God. Perhaps the name was an appeal to that oath made in the extremity of national depression and distress; for she must have been born towards the close of the bondage in Egypt, and about the time during which the cruel edict of Pharaoh for the destruction of male children was in operation; an edict intended to effect the extinction of Israel as a nation, and their amalgamation with the Egyptians by the rearing of a generation consisting exclusively of females, with whom there would be only Egyptians to intermarry. The name Elisheba

appears once more, and that among the lineal descendants of the first who is recorded to have borne it, in the person of Elizabeth, wife of Zacharias, and mother of John the Baptist, who is stated to have been "of the daughters of Aaron." Those who are fully aware how much attention was given among the Jews to the meaning of proper names will not be indisposed to accept the probability that Zacharias, in his hymn of praise and prophecy, uttered soon after the birth of his son, alludes to the name of his wife in introducing so prominently "the oath which God swore to Abraham." The occasion of that hymn, they will observe, was the naming of his son; and the subject of it the "mercy," or "favour," of God, expressed by the name John, (Johanan,) then given him according to Divine command. Recollecting also that the name of Zacharias himself means "Jehovah remembers," it is to be noted, that in three consecutive lines we find presented to us—first, the *mercy* of God; secondly, the *remembrance* of His covenant; thirdly, the *oath* by which it was sanctioned. This juxtaposition of three terms which are integral portions, respectively, of the names of the son, the father, and the mother, considering that the whole ode was composed on the naming and the name of John, can hardly be imagined to have been merely accidental.

146 *NAMES COMPOUNDED WITH*

Among the twelve princes of the tribes of Israel, four times enumerated, on different occasions, in the Book of Numbers, eight possessed names compounded with the sacred syllable *EL*. Of these, two must particularly attract notice, as occurring also in the New Testament,—Nethaneël, prince of Issachar, and Gamaliel, prince of Manasseh. Nethaneël is the same as Nathanael, the name of him whom our Lord pronounced “an Israelite indeed in whom was no guile,” and who is most probably the apostle Bartholomew, so called as being Bar Tolmai, son of Tolmai. It means “God hath given;” and doubtless is the expression of a parent’s joy, and thankfulness, and recognition of responsibility, on the birth of a son. Several other persons named Nethaneël are mentioned in the Old Testament, among whom are a brother of David, and a prince sent forth as a teacher by King Jehoshaphat. This name also became common in various Greek forms, both among heathens and Christians. Theodorus, whence the modern Theodore, Theodoretus, Theodotus, Theodotion, Theodosius, all have the same meaning—viz., “given by God.” Theodorus and Theodotus are found repeatedly in ancient Grecian history; the former is also the name of several Christian bishops, the latter of the first heretic who asserted, in the end of the second century, that Christ was a mere man.

Theodosius was the name of several Greek emperors of the East, the first and greatest of whom, in the 4th century, published a famous edict in support of the doctrine of the Trinity. Theodotion, in the 2d century, translated the Old Testament into Greek. And Theodoretus (usually called Theodoret) was a bishop, and author of an Ecclesiastical History, and other works, in the 5th century. The word Gamaliel means "recompense, or benefit, of God." It will be recognised as the name of the distinguished Pharisee and Scribe who, as a member of the Sanhedrim, offered the wise and moderate, though temporizing counsel which had the effect of mitigating the persecution of the apostles by that body, and who was also the theological instructor of St Paul in the days of his youth, when he "made proficiency in the Jews' religion above many his equals in his own nation," and was doubtless preparing for the office of a Scribe or doctor of the law. No other persons are called by this name in Scripture.

As we have compared the name Nethaneël with several of its more modern equivalents, we may also notice that Shelamiel, the name of the prince of the tribe of Simeon, the meaning of which is "at peace with God," or possibly "God's peacemaker," very closely resembles the German Gottesfried, "God's peace," whence Gottfried, and the

148 NAMES COMPOUNDED WITH

Anglo-Saxon Godfrith, and so our English Godfrey. We have also a common surname, which was originally a baptismal or Christian name, of very much the same signification, in Godwin, which is "friend, or beloved, of God."

The name of the artificer supernaturally endowed by God with skill to execute the great works of the Tabernacle in the wilderness was Bezaleel. It is worthy of notice as a triple compound, meaning "under the shadow of God;" or, possibly, "God (is) for a shade;" the syllable *Be* being a preposition which may express, in such a case, either of these notions,—“under,” or, “for.” The name of Bezaleel’s father was Uri; which means “light,” or perhaps “light of Jehovah,” and may have suggested the opposite or rather complementary idea of shadow, or shade, as a designation of the son. A name of the same import, Zilthai, “shadow of Jehovah,” occurs as that of a chief of the tribe of Manasseh, who joined David at Ziklag, and that of an otherwise unknown person of the tribe of Benjamin, (1 Chron. xii. 20, viii. 20.) The sentiment implied in these names is one to which utterance is frequently given in the Word of God, in the language of prayer, and trust, and promise. “Hide me under the *shadow* of thy wings.” “In the *shadow* of thy wings will I make my refuge.” “Thou hast been a refuge from the

storm, a *shadow* from the heat." "He that dwelleth in the secret places of the most High shall dwell *under the shadow* of the Almighty." It was a happy thing for the possessors of these names if they habitually offered the prayer, and exercised the trust, and realized the promise involved in their deep significance.

Passing over a multitude of names of no note, and some which belong more properly to other divisions of our subject, we find two very remarkable personages in the history of the kingdom of Israel bearing the names of God—the prophets Elijah and Elisha. The name of the former prophet is written *Elijahu* when first introduced, and whenever it occurs in the first book of Kings; but in several passages of the second book (chap. 1) it is found in the form which we use, *Elijah*, as in Malachi, and in 1 Chron. viii. 27, and Ezra, x. 21, 26, where it is mentioned as the name of three undistinguished persons. In two of these latter passages the word is written *Eliah* in our version, though exactly the same in Hebrew as *Elijah*. Some have interpreted the word *Elijahu* "a mighty (God) is Jehovah," understanding the syllable *El* in its original sense, "a strong one." Others, attaching the same sense to *El*, take the latter syllables in a verbal signification, and render, "mighty is he who shall be," that is, "almighty is the Eter-

nal." But it is to be observed that the same terminal variation occurs in other instances ; several names usually ending in *iah* or *jah* being sometimes written with the termination *jahu*. So that it is most in accordance with the general signification of names of this class to consider the endings *jah* and *jahu* of the prophet's name as implying the shorter or longer form of the word Jehovah, and so to render it "My God is Jehovah," or "Jehovah is God." The name, therefore, of the prophet is remarkably appropriate to his peculiar character and position. For it was his especial mission to restore in the kingdom of Israel the worship of the one only God, under His revealed name Jehovah, in opposition to the worship of Baal, and other false gods, which had been established by Ahab and his heathen queen, Jezebel. It might seem, indeed, as if his name suggested to the multitudes who witnessed on Mount Carmel the great miracle which attested the truth he taught the cry by which they acknowledged that truth,—“Jehovah he is the God, Jehovah he is the God.” As Elijah is introduced in the sacred record very abruptly, and nothing is said about his previous history or parentage, it is conceivable that he was directed to assume a name expressive of his vocation and ministry—a supposition countenanced by the imposition of titular names on various occasions, to mark the

character or destiny of individuals, and especially by the surnames given by our Lord to Simon and other apostles. On considering the many and, some of them, comparatively minute points of designed similarity between him and the great prophet of the New Testament, John the Baptist, it appears not unlikely that, as the latter had a significant name provided by Divine command, his predecessor and type in the office of reformer of the people, and witness for God, was also designated from his birth, under Divine influence, by a title which should intimate his relation to God and the people. It is worthy of remark that the official and spiritual identity of John with Elijah was prophetically and mystically denoted by the prediction of Malachi, which foretold the appearance of the Baptist under the very name of Elijah: "Behold, I will send you Elijah the prophet before the great and dreadful day of the Lord;" and hence the expectation of Jewish Scribes that Elijah would re-appear on earth before the advent of the Messiah; hence also the necessity of the explanation given by our Lord to His disciples, "Elias is come already;" "This [John the Baptist] is Elias which was for to come." Since, then, the close connection existing between these prophets in their work and character was thus indicated by means of the name of the earlier, it is quite consistent with this fact that

there should be a resemblance in the circumstances in which their names originated, so that the choice of the earlier as well as the later name should be the special act of God.

Elisha, the name of the successor of Elijah in his office as prophet of Israel, signifies "God (is) salvation." It would be presumptuous to assume from the comparison of the prophet's name with the events of his life, in the absence of any other grounds for the conjecture, that his parents were divinely directed in selecting such an appellation for their son. It is, however, in singular accordance with the peculiar nature of his mission, and is the utterance of a sentiment which almost every action recorded of him must have suggested to the minds of the faithful in Israel. He was emphatically the messenger of mercy, and the prophet of deliverance and salvation, to individuals, to families, to communities, to armies, and to the whole people. He announced the precious gift of a son to the childless Shunammite, and when that son was taken away by death he was the instrument of his restoration. He rescued the widow of a servant of the Lord from destitution, and her sons from bondage, by his miraculous increase of the pot of oil. He gave fertility and salubrity to a barren and unhealthy locality by the healing of the waters. In the time of famine, he multiplied the scanty sup-

plies of the college of the prophets, so as to afford an abundant provision of food ; and when they had all unwittingly partaken of a poisonous potion, he cast meal into the pot, and they drank of the deadly thing and it did not hurt them. He proved to the great Syrian warrior Naaman that " God is salvation," and brought him to the acknowledgment that there was no God in all the earth but in Israel, by effecting his deliverance from the fearful curse of leprosy. And when the three armies of Israel, Judah, and Edom, headed by their respective kings, were in danger of perishing for want of water and by the sword of Moab, the monarchs applied to him in the extremity of their distress ; and by him God vouchsafed to them preservation from destruction by drought, and victory over their enemies. In the siege of Samaria, the metropolis of his native land, when the wretched inhabitants were suffering from the last and worst horrors of famine, and all hope was abandoned, he was commissioned to proclaim sudden and complete relief, immediate abundance and safety, and the Lord fulfilled His word. On one signal occasion, the fact expressed by his name was exhibited in as close connection with his personal identity as his name itself, when, surrounded by the hosts of Syria, sent for the purpose of capturing him, he asked permission for his terrified attendant to behold what was

154 NAMES COMPOUNDED WITH

ever perceptible to his own mental vision, the protecting and saving power of the Almighty exercised on his behalf, when "the Lord opened the eyes of the young man, and he saw, and behold the mountain was full of horses and chariots of fire, round about Elisha." The last act of his life was the performance of the duty which was characteristic of his ministry,—the delivery of a message of mercy to an unworthy king and people in the promise of thrice-repeated victory over their invading enemies. In that closing scene we discover the only semblance afforded in the history of any reference to the import of the prophet's name. It will be remembered that Elisha employed a symbolical action to indicate the promised victories. He required the King of Israel to take bow and arrow, put his hand on the king's hands, and then bade him "open the window eastward and shoot;" and, as he did so, Elisha said, "The arrow of Jehovah's *deliverance*, and the arrow of *deliverance* from Syria." Now the word here rendered deliverance is *teshua*, from the same root of the same meaning with *yisha*, "salvation," or "deliverance," which, in composition with *El*, forms the word Elisha. This is a coincidence not to be passed over, but at the same time not such as to be considered a decisive proof that the prophet in his dying moments was led to consecrate his name as a memorial of the promise, and

as a testimony to Israel that God alone, who had given the promise, was the author of their deliverance, and the Being to whom alone they must look for salvation.

Of the prophets whose writings form part of the prophetic portion of Holy Scripture, three—Ezekiel, Daniel, and Joel—evidently have names compounded with *EL*, God. Reserving the name Joel for subsequent consideration, we observe that Ezekiel is the name also of a priest who was at the head of the 20th of the 24 courses into which the families of Eleazar and Ithamar, sons of Aaron, were divided by David. But his name, though in Hebrew exactly the same as that of the prophet, is written by the translator of the book of Chronicles, where it is mentioned, (1 Chr. xxiv. 16,) *Jehezkel*. The form *Ezekiel* seems borrowed in its first syllable from the word *Ezekēl*, employed in the Septuagint version of Chronicles, and in its penultimate from *Jezekiēl* in the same version of the prophecy. The right form is *Jehizqēl*, where *J* is to be pronounced *y*, and *h* as a strong guttural. The meaning of the word is, "God strengthens," or "(whom) God shall strengthen." The reader must judge whether any allusion to the prophet's name is to be detected in the language in which God, when giving him his commission, encouraged him against the opposition and persecution which he

was to expect. His words were, "Behold, I have made thy face *strong* against their faces, and thy forehead *strong* against their forehead. As an adamant harder (*stronger*) than flint have I made thy forehead." The word "strong," here so emphatically repeated, is *hāzāq*, which is easily identified with its cognate *Ezek*, or *Jehezek*, in the name of Ezekiel. Certainly, the prophet, in dealing with the people of the captivity, to whom he was sent, had frequent reason to think of the meaning of this name, and to desire its verification in his own experience, whether or not he was entitled to regard it as the promise which sealed his commission.

The name Daniel is first found in 1 Chr. iii. 1 as given to a son of David's, whose mother was Abigail, formerly wife of Nabal the Carmelite. The same person is called Chileab in 2 Sam. iii. 3. As in the case of another son of David's, Solomon, who had also the name Jedidiah, Chileab may have borne the second name Daniel, with reference to the circumstances which led to his mother's becoming the wife of David. The word means "God is judge," or "God hath judged;" and "to judge," as expressed by the verb *din*, an element of this word, has frequently the sense of "redressing," "avenging the cause," of a needy or wronged person. It is applicable, therefore, in this sense to the quarrel between Nabal and David, and the

providential interferences by which it was decided. The name is found also belonging to a priest mentioned in Ezra and Nehemiah, who went up with Ezra from Babylon. As the name of the prophet, it has no known or observable connexion with his authentic history. It may, however, especially if we understand it to mean "a judge of God," as some lexicographers give it, account for the selection of the prophet as the principal personage in the apocryphal legend of Susanna, where David is represented as a judge raised up and inspired by God for the purpose of correcting an erroneous judgment, and clearing and redressing the innocent. It is due to this legend that the name of the prophet has become synonymous with "a wise judge," and so has been put into the mouth of Shylock, the Jew, by Shakspeare, in the drama of "The Merchant of Venice,"—"A Daniel come to judgment ; yea, a Daniel."

Of the heavenly beings mentioned in the Scriptures under various appellations, but chiefly under that of angels, or "messengers" of God, the names of two only are stated—Gabriel and Michael. Both of these names contain the name of God. Gabriel is recorded to have appeared to the prophet Daniel, and to Zacharias, the father of John the Baptist, and Mary, the mother of our Lord. The account given of the first of these appearances suffi-

ciently indicates the meaning of the name. "There stood before me," says Daniel, "as the appearance of a man (*Gaver*), and I heard a man's (Adam, *i.e.*, human) voice . . . which called and said, Gabriel, make this man to understand the vision." (Dan. viii. 15, 16.) The word *Gaber*, (or *Gaver*), of which, with *El*, Gabriel is compounded, is a term of honour for "a man," connected with the verb *Gāber*, which signifies to be strong; just as *vir*, the equivalent word in Latin, is allied to *vis*, strength. Hence some consider the meaning of Gabriel to be "strength of God." But the passage above quoted certainly authorizes the general preference of the sense "man of God;" and this is strongly supported by the expression used in the next chapter, (ix. 21,) "the *man* Gabriel," where another word, but of similar import, is the term for "man." Thus, in the book of Judges, the Being who appeared to Manoah and his wife, and who is repeatedly called "the angel of Jehovah," is spoken of as "a man of God," and "the man." And, in the gospel narrative of our Lord's resurrection and ascension, the angels who appeared to the women at the sepulchre, and to the apostles on the Mount of Olives, are described as "men," "two men in shining garments." The human form in which these inhabitants of heaven conversed with mortals accounts for their designation as men; and,

the phrase "man of God," or the name "Gabriel," applied to an angel, represents him as the commissioner or representative of God for the purpose of declaring His will, or communicating some revelation, in personal and familiar converse with mortals.

No other personage than the angel Gabriel is known to have been called by this name. It is very different with the name Michael, which we find belonging to a considerable number of persons mentioned in various genealogies, from the time of Moses to that of Ezra; but not one of these is a person of distinction, nor is anything known of them except their name and parentage. Michael is an example of the comparatively small class of proper names composed of more than two words. It means "who (is) like God;" and, undoubtedly, on account of its meaning it was selected to represent the mighty and mysterious Being who is spoken of under this title in various parts of the Word of God. In the account given by Daniel of the last of his recorded visions, the personage who conversed with him, and who, there is good reason to believe, was the Lord himself, refers to Michael as "one of the chief princes," then as "your prince," explained afterwards by the words, "the great prince which standeth for the children of thy people." In the Epistle of Jude he is called

“Michael the archangel,” or chief angel, one of the “principalities and powers in heavenly places” mentioned by St Paul in Eph. iii. 10. And the almost certain reference in the words of St Jude to the scene described by Zechariah the prophet, in the third chapter of his prophecy, seems to intimate that he is the same with that angel of the Lord who there speaks in the name, and as the representative, of Jehovah; and if so, the same with the “angel of the Lord” who spoke and acted in a similar manner in the time of Moses and Joshua, the “angel” in whom God had said He would “put His name,” and whom He promised to send as the leader and guide of His people. These are considerations which will probably appear to many to favour the supposition that Michael is a title of the Lord Jesus Christ, who certainly was the “angel of the covenant,” and the “angel of Jehovah’s presence.” In that case, the name “Who is like God” would be an intimation that He, and none but He, is the “great prince” of His “people,” as well as “the head of all principality and power;” and also an expression of the blessedness of Israel, that is, His Church, in having Him who is almighty for its head and protector. So that it would embody both the lofty sentiments of the conclusion of the blessing of Moses; “There is none like unto the God of Jeshurun, who rideth upon the heaven in

thy help. Happy art thou, O Israel : who is like unto thee, a people saved by Jehovah, the shield of thy help, and who is the sword of thy excellency," (Deut. xxxiii. 26, 29.) But, on the other hand, there is so obviously a distinction made, on several occasions, between the angel of Jehovah and Jehovah himself, that we are hardly justified in insisting upon the comparison of Jude 9 with Zech. iii. 2, as a conclusive proof of their identity ; and besides, as before stated, the Lord Jesus, the interlocutor with Daniel, certainly speaks of Michael as a personage distinct from Himself. And if the archangel, whose voice, according to the testimony of St Paul, shall sound at the judgment-day, is the samewith the only other being called by that title,—namely, Michael, so spoken of by St Jude,—we have another proof of his distinction from the Lord Jesus ; for "the Lord himself shall descend from heaven with a shout, with the *voice of the archangel*, and with the trump of God." Understanding Michael, therefore, to be the "chief of angels," as he is represented, though not so denominated, in the vision in the Apocalypse of the war in heaven, (Rev. xii. 7-9,) his name "who is like God" will denote subordination and dependence—subordination of the highest created dignity to that which is higher than the highest, and dependence of the mightiest upon Him who is Almighty. And as, in

the case of human beings by whom it was chosen for their own name, or the name of their children, it must have expressed exulting trust and confidence in God, such also, we may apprehend, is its significance as the name of an archangel. Faith, reliance upon God alone, is the great principle of spiritual life, power, obedience, and service amongst the most exalted of the heavenly hierarchy, as well as amongst the humble followers of the Saviour during their earthly pilgrimage.

There is also in the phrase, "who is like God," an admiring acknowledgment of the transcendent unapproachable majesty of the Divine nature. Even a heathen poet, celebrating the praises of the universal Parent and Lord, rose to the lofty sentiment of this name. "Nor doth aught exist," said Horace, "like or second to Him."* And the appropriation of such a name to the greatest in power and might among the angels, the leader of the hosts of heaven, if it be at all meant, as we cannot doubt that it is, to be descriptive of His character and position, must impress upon our minds the truth, that, between the highest of created spiritual beings, and God the Creator, there is the distance of infinity.

Herein, also, is implied the utter impossibility of arriving at an absolute knowledge of God. The

* *Carminum*, lib. i. 12.

title of the great archangel proclaims in heaven the challenge addressed to mortals on earth, "To whom will ye liken God? or what likeness will ye compare unto him? To whom will ye liken me, or shall I be equal? saith the Holy One." There is no resemblance, no analogy, no medium, no approximation, of which any intelligence below the Supreme can avail itself, in order to understand Deity. We are, indeed, assured that even the sons of men who have received "power to become sons of God," when admitted to the heavenly state, and the fellowship of angels and of the spirits of the just made perfect, shall see face to face, and "know even as they are known." They shall enjoy the presence and the converse of Him in whom "dwelleth all the fulness of the Godhead bodily." Their knowledge of God in Him shall be personal and direct, but it is not meant that it shall be commensurate with God's knowledge of themselves. It shall increase, doubtless, perpetually, and without limit; but it cannot reach perfection, for that would be Omniscience. God alone can perfectly know what God is; and when our knowledge of Him shall as far transcend that now possessed by Michael, as his now transcends ours, he and we together shall unite in the confession involved in his name, that the mystery of the Godhead is inscrutable.



VI.

NAMES COMPOUNDED WITH THE NAME OF GOD, (JEHOVAH.)

HE second class of proper names composed partly of a name of God consists of words in which *Jehovah*, in the form of *Jeh*, or *Jah*, or *Jeho*, occurs at the beginning, or as *Jah* (often written *iah*), or *Jahu*, at the end. This class is more numerous than that of the compounds with *El*. But, in remarkable correspondence with the statement reported by Moses, however interpreted, that God was not made known to Abraham, Isaac, and Jacob, by His name *Jehovah*, compounds with this name do not occur among the antediluvian patriarchs, nor among the postdiluvian until we reach the generation of Jacob's grandchildren, perhaps even great-grandchildren. It is also singular that the first person recorded as having borne a name of this character was a female. This was *Jochebed*, mother of

Moses and Aaron. In our version she is called her husband Amram's "father's sister." If this be correct, she was daughter of Levi. But the single Hebrew word rendered "father's sister" is capable of the meaning "cousin;" for in this sense the masculine form of the same word is certainly used in Jer. xxxii. 12. It was thus understood by the Septuagint translators, who expressly call Jochebed "the daughter of his [Amram's] father's brother." And indeed it is scarcely conceivable that a daughter of Levi, even though born when he was of an advanced age, and herself bearing children late in life, could have been the mother of Moses and Aaron; for, on the computation which gives the briefest period for the duration of the sojourn of the Israelites in Egypt, the time from Levi's settlement in Egypt to the birth of Moses cannot have been less than 130 years. It is true that in Num. xxvi. 59 she is said to have been "the daughter of Levi, whom (her mother) bare to Levi in Egypt." But the passage has evident marks of imperfect preservation; and a different reading is indicated by the Septuagint version, which gives, "a daughter of Levi who bare these [*i.e.*, Moses, and Aaron, and Miriam] to Levi in Egypt." And "a daughter of Levi" by no means signifies his actual daughter, as appears in the case of Elizabeth, mother of John the Baptist, who is said to

166 NAMES COMPOUNDED WITH .

have been "of the daughters of Aaron." Most probably, then, Jochebed was the grand-daughter of Levi ; and if so, in the same generation with several other persons whose names are compounded with Jah. But these are grandchildren of sons of Jacob who were younger than Levi.* So that, as has been stated, it is reasonable to believe that she is the earliest born of all those who are recorded in Scripture to have possessed such

* In 1 Chron. v. 4 a person called Joel (a name composed of Jah and El) is mentioned immediately after the son of Reuben, Jacob's eldest son ; whence some have supposed that Joel was the immediate offspring of one of these. But this is shewn to be impossible, by the fact that the line of Joel's descendants down to the year 740 B.C. is stated to consist of only seven generations. Now, if Joel was the grandson of Reuben, and each of the descendants in the pedigree was born when the father was fifty years of age, the line would not reach half way to the year 740 B.C. Joel, therefore, was some person of importance in the line of Reuben, from whom, rather than any one of his ancestors, the chronologist chose to trace the descent of the last prince of that tribe, who was carried into Assyria in the year above named. The historical pre-eminence of Joel is clear from the statement made, just after the record of his genealogy, that Bela, the head of a junior branch of the house of Reuben, who seems to have largely extended his territory, was, as well as the chief prince of the tribe, descended from him. This Bela was the great-grandson of Joel, and flourished, as we may conclude by comparing verses 7 and 17, in the reign of Jeroboam II., king of Israel. Now, as Jeroboam II. was great-grandson of Jehu, it is possible that Joel was contemporary with that king.

names. At any rate, she is the first of them mentioned in Scripture. The meaning of her name is "glory of Jehovah," or "Jehovah (is her or our) glory." It is plain, from this being the name of the mother of Moses, that the announcement of Jehovah, as the name of God, was not made for the first time when God revealed Himself in an especial manner under that title to Moses in the burning bush. The name Jochebed does not again occur, though there are others of similar signification; as, for example, Mahalaleel, already noticed (p. 132) as one of the earliest and antediluvian names. It denotes a grateful acknowledgment of Jehovah in giving family blessings; or it may be an adoring acknowledgment of Him in contrast with the heathenism of Egypt, or with the idolatrous practices into which the mass of the Israelitish nation had fallen. Similar compounds with the several names for Deity are found in the Greek names Theocles, "God-famous," or Theocydes "God-glorious;" and with names of particular deities, as Diocles, "Jove-famous;" Athenocles, "Athene- (Minerva) -famous." These probably were of kindred signification with the names Theodorus, (which we have compared with Nathanael,) Diodorus, Athenodorus; attributing the birth of a child to the favour of the Supreme Being or of some tutelar god.

Following the exact order of succession of the

168 NAMES COMPOUNDED WITH

sons of Jacob and the subsequent generations, the next name of this class that we are now considering is found connected with the second generation from Judah, and this also is the name of a female. The wife of his grandson Hezron, who survived her husband, and bore a son after his death, was called Abiah. But as she is probably the same as the daughter of Machir, son of Manasseh, whom Hezron is said to have married as his second wife when he was threescore years old, she was herself of the third generation from Joseph, a son of Jacob much younger than Judah, her husband's grandfather. If she was another person, and Hezron's third wife, she would, in all probability, be of the same or even the next lower generation, (1 Chron. ii. 21, 24.) We may here pause to notice an undesigned coincidence, verifying these scriptural genealogies, of precisely the same nature with one which occurs in the family of Abraham, as pointed out by the late Professor Blunt, in his book on the undesigned coincidences of the Old Testament. Rebekah, the grand-daughter of Abraham's brother, he observes, became the wife of Abraham's son, Isaac. That Isaac's wife should be not of his own generation, but of the next below it, agrees with the fact of his birth having taken place so late in his father's lifetime. Hezron, the grandson of Judah, was married to the daughter of Machir,

the grandson of Joseph. Now, from the fact that Judah was the fourth child of Jacob, and Joseph the twelfth, it might be surmised that Hezron would be much older than his father-in-law Machir, and a more suitable husband for Machir's sister than his daughter. But it will be found that Pharez, the father of Hezron, was born when Judah, his father, was considerably advanced in life, and had had sons grown up and married ; so that Hezron was probably younger than Machir. Add to this that he married a second time when he was sixty years old, and we have abundant reason for his choosing a wife of a generation lower than his own. Such accordance between statements made in different portions of the sacred records, and certainly not made for the purpose of supporting each other, but discoverable only on careful examination, not only confirms the accuracy of the genealogies, but substantiates the Scripture chronology connected with them in relation to the period of the sojourn of the Israelites in Egypt.

But to return to the name of the person whose domestic history has given occasion for this digression. Abiah means "Jehovah (is my) Father," and occurs frequently in various forms, and at different periods. It records, doubtless, the fervent aspiration of him who first devised it as a name, and,

we may hope, of many who subsequently adopted it, after that endearing and intimate relationship between God and the soul of man, which is truly expressed by the words "father" and "child." Or did it not even involve the double testimony of which the apostle spoke, in an age of clearer light and ampler grace?—"The Spirit itself beareth witness with our spirit that we are the children of God." It may be accepted as a proof that believers in ancient days, though they had not possession of the perfect knowledge of "the mystery of God and of the Father and of Christ," or of the doctrine of the Holy Ghost, nevertheless "received the spirit of adoption," that God "sent forth the Spirit of his Son into their hearts, crying, Abba, Father." And this is the more remarkable, as evinced by the choice of a proper name, from the fact that the title and character of Father is not very frequently assumed by God, or assigned to Him, in the Old Testament. Certainly there is no sign or trace of the appellation in any of the records which preserve the accounts of God's communications with His chosen ones, or of theirs with Him, before the time when such a name as Abiah was first given. The spiritual instinct of the believer caught at the highest privileges, and appropriated them personally, though they were rarely and indistinctly announced; or inferred them from bless-

ings already enjoyed, claimed them in faith and hope, and anticipated, in desires and prayers, the grace of a fuller revelation.

In another instance this name is found belonging to a female. It is attributed to the mother of King Hezekiah in the Second Book of Chronicles. But the same person is called Abi in the Second Book of Kings. So the son of Rehoboam, king of Judah, who is named Abijah in 2 Chronicles, is Abijam in 1 Kings. Some would account for the variation in the latter case by the bad character of the monarch, which, in the estimation of the writer of the earlier book, who was doubtless a prophet, and perhaps a contemporary, rendered him unworthy of the sacred name. This opinion is in some degree countenanced by the importance generally attached to the meaning of proper names, and by the significance, to be afterwards noticed, of the addition of *Jah* to existing names. But, in the absence of any direct intimation of a change of name in the Book of Kings, it appears more probable that the names Abijam and Abijah were synonymous, the syllable *jam* expressing greatness or superlativeness, as in the case of Miriam, Elam, and other words of the same class, and so, by implication, being equivalent to the name of God when following such a word as *Abi* or *Ab*, "father." The word *Abi*, standing alone, would also be per-

172 NAMES COMPOUNDED WITH

haps understood as having a reference to God. Other single words are in use as proper names, which sometimes have the addition *el* or *jah*; as Uri, Uriel, Urijah; Ahi, Ahijah. The bearer of the simple name had, probably, in some such cases, a right to the compound; and circumstances may easily be imagined which would determine the ordinary addition or omission of the sacred syllable, which, being common to so many names, did not, of course, so much as the other part of the word, distinguish the individual. Another solution of the difficulty presented by these variations is found in deriving the word Abi from a word which signifies "to desire," and so rendering "Abi" desire,—*i.e.*, "object of desire,"—and considering the addition *jah*, though really the name Jehovah, as merely expressive of intensity or superlativeness, according to the usage of the word God in some passages, (Ps. xxxvi. 7, margin; lxxx. 10; Acts vii. 20.) Consequently, Abijah, "desire of Jehovah," would be equivalent to Abijam, "supreme desire;" both signifying "chief object of desire." But it is very doubtful whether any form of the strictly proper name Jehovah can be used in the same way as El, the general name for Deity, to denote excellence, dignity, or intensity; and it is much more likely that Abijam, "great or supreme father," should be equivalent to "Jehovah

my father," than that Abijah, "desire of Jehovah," should signify "my great desire." In the description of Nimrod, as "a mighty hunter before Jehovah," the words "before Jehovah" are indeed taken by some to mean only "distinguished above all other," or "greatest, supreme of hunters ;" but as he has been already called "mighty," it is improbable that a second expression of similar import should immediately follow. They may mean the same as "under heaven," or "in the sight of God," but this is very different from being equivalent to a mere attributive.

The name Abiah occurs again very early as that of the grandson of Benjamin, (1 Chron. vii. 8,) who was probably older than the daughter of Machir. It is also the name of one of the unworthy sons of the prophet Samuel. And it is very remarkable that it was given to the son of Jeroboam, the first king of the ten tribes, a man so distinguished for his wickedness in establishing idolatry that he is constantly spoken of as "Jeroboam, the son of Nebat, who made Israel to sin." The choice of such a name for his son will appear still more extraordinary, if we accept as true history an account of some portion of the life of Jeroboam which is found in certain copies of the Septuagint version of the First Book of Kings, fuller than that which exists in Hebrew, and with slight variations from it.

In that account, the wife of Jeroboam is said to have been Ano, sister of the queen of Egypt, whom he married while an exile in that country during Solomon's reign ; so that the mother of Abijah was in all probability an idolatress. It is singular, too, that the name of the son of the new king of Israel should be the same as that of the son of Rehoboam, king of Judah, who was designated by his father, from among many other sons, as his successor. Perhaps this circumstance may be thought to afford a clue to the explanation of the coincidence. Jeroboam, among other politic measures of imitation, by which he endeavoured to sustain his government and dynasty, may have adopted for his own son the name of the heir-apparent of Judah ; a name which implied a recognition of Jehovah as God, an acknowledgment of His claim to veneration, trust, and obedience. But what is most surprising of all is, that this son of Jeroboam was worthy of his name, and proved himself, even in infancy, a child of God. According to the testimony of the aged prophet Ahijah, when he foretold his death to the queen his mother, "In him there was found some good thing towards Jehovah, the God of Israel, in the house of Jeroboam." The "good thing in him towards Jehovah" was fully expressed by his name. This Abijah did indeed regard Jehovah as his Father, and his heavenly Father displayed His

parental love and care for him ; for He took him to Himself from the evil to come.

Names in which *Jah* and *El* form part are more frequent among the early generations of Issachar and Benjamin, than among those of any other of the sons of Jacob. Tola, eldest son of Issachar, had six sons, the second of whom was called Rephaiah, and two others, Jeriel (God beholds or regards) and Shemuel (the same as Samuel.) The eldest son of Tola had a son named Izrahiah, and Izrahiah's sons were Michael, Obadiah, Joel, and Ishiah. The name, or one of the names, of a son of Benjamin was Jediah, (knowledge of God.) Among nine grandsons of Benjamin, sons of Becher, we find the names Joash, Eliezer, Elioenai, and Abiah.

The word Rephaiah means "Jehovah hath healed," or "whom Jehovah hath healed." But "heal" may be here used in the sense of "forgive," or "restore to prosperity or comfort." In its primary sense, it would indicate the recovery of the person in early infancy from dangerous sickness ; in its secondary uses, it would probably express a parent's feeling of thankfulness for mercies experienced at the time of the birth of a child. Among various other persons mentioned as bearing this name, one also, of the tribe of Benjamin, is called, in a parallel passage, Rapha, which means

176 NAMES COMPOUNDED WITH

simply "he hath healed." But, obviously, it is to be understood as synonymous with the composite word Rephaiah, the blessing implied being tacitly referred to Jehovah as its author. This is one of those instances before alluded to, in which a person might be sometimes spoken of by a simple term, denoting an act or character, and sometimes by that term in explicit union with the Divine name ; it being understood in the former case, as in the latter, that the act or character is to be ascribed to God. It may thus happen that a person may appear to us to have two different names, while to the Hebrew ear and mind they are identical. For example, we find the name Reaiah, as that of the son of Shobal, in 1 Chron. iv. 2. The word means "Jehovah hath seen or regarded." But the son of the same Shobal is called Haroeh in chap. ii. 52. Now Haroeh does not, to our apprehension, much resemble Reaiah, yet it has the same affinity with it that Rapha has with Rephaiah ; it means "he who seeth or regardeth," being a participle of the same verb of which we have the past tense in Reaiah.

The single son of Uzzi, grandson of Issachar, mentioned in the genealogy, was Izrahiah. This is, with very slight variation, the same as Zerahiah, the name of the son of another Uzzi, in the direct line of Aaron, through Eleazar. Zerah is the

simple word which is the basis of these names, and is found as the name of several persons, the first of whom was a grandson of Esau, and the second one of the twin sons of Judah. It means the "rising" of a light, or luminary, especially of the sun, with the notion of "breaking forth;" and is therefore equivalent to "daybreak." With the addition of *Jah*, its signification is "the rising of Jehovah;" or, with the verbal notion, as prominent in Izrahiah, "Jehovah arises," (as a light, or the sun.) The sentiment in the mind of him who first imposed the name must have been that which is fully developed in various passages of deep spiritual import in which the word occurs. "The glory of Jehovah is *risen* upon thee. . . . Jehovah *shall arise* upon thee, and his glory shall be seen upon thee," (Isa. lx. 1, 2.) "Unto you that fear my name shall the Sun of righteousness *arise* with healing in his wings," (Mal. iv. 2.) And thus Zecharias, in his inspired hymn of praise and prophecy, speaking of the promised birth of the Redeemer, says, "The day-spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet into the way of peace," (Luke i. 78, 79.) These words form, in fact, a paraphrase of the name Zerahiah, and indicate the nature of the blessing which it was intended to symbolize. That blessing was

some manifestation of God's presence and favour in a time of darkness and distress ; some heavenly light and comfort afforded to cheer the individual believer in the way through the wilderness of this lower world to "the land that is very far off," the land of perpetual brightness and glory, where every expectation of the children of God, as expressed by this name, shall be at last realized ; where "Jehovah shall be their everlasting light, and the days of their mourning shall be ended." It is deeply interesting to observe that ideas concerning the character of God, and His relation to His people, which it was reserved for prophets and psalmists to enunciate distinctly and fully, had yet existed in the minds of believers long before, and had found some expression in words. The language in which they spoke of God and His grace presented images, and even terms, which were already familiar to the godly and spiritual in Israel. Such names as these cannot but be regarded as watchwords, and keywords, of the faith and hope of the Old Testament saints.

The four sons of Izrahiah had all of them names of which *El* or *Jah* formed part. The first was Michael—a name already discussed. The second was Obadiah. This name is well known to the readers of Scripture as that of the faithful and pious governor of the household of the wicked

king Ahab, and also as that of one of the minor prophets, whose special and apparently sole mission was to pronounce God's judgments upon the Edomites. Several other persons of no distinction were thus named. The word means "servant of Jehovah," and was intended, doubtless, in its original adoption, and perhaps sometimes in its subsequent selection, as a proper name, to mark the consecration of a child to the service of God. It turned out to be signally appropriate in the case of Ahab's high chamberlain. He feared Jehovah from his youth ; and his principal recorded action was one of good service to the cause of God in Israel, and one which exhibits him in the special character of a servant ministering to Jehovah in the daily supply of the wants of His oppressed and persecuted family. Joel, the name of Izrahiah's third son, is one which frequently occurs in the genealogies. Several persons so called have also other names. Of these are Joel, son of Samuel the prophet, otherwise Vashni ; and Joel, one of his progenitors, otherwise Shaul. The lists in which these variations are found are in close proximity in 1 Chron. vi., and exhibit other diversities of the same kind, which are to be accounted for partly by the fact that persons occasionally had two distinct names, and partly by the similarity or identity in meaning of one name with another.

We shall have repeatedly to notice instances of each class. For example, in the list of David's chief warriors given in 1 Chron. xi., one called Joel is said to have been the brother of Nathan. The corresponding name in the list preserved in 2 Sam. xxiii. is Igal, said to be the son of Nathan of Zobah. Nothing is more probable than that the father and brother of this man should have the same name. But the man himself had two names, the last mentioned of which, Igal, means "He (that is, God) redeems, or will redeem." This was the name of one of the spies sent by Moses into Canaan, the representative, on that occasion, of the tribe of Issachar. The only person of note called by the name Joel is the prophet, whose writings record nothing of his personal history but that he was the son of Pethuel, and who is not mentioned in the annals of Israel or Judah. The name signifies "Jehovah is God," and therefore is nearly equivalent to Elijah.

The last son of this remarkably named family is Ishiah. The word means "Jehovah lendeth." This was also the name of a Korhite who joined David at Ziklag, written in our version Jesiah, (1 Chron. xii. 6;) also, of one of the sons of Uzziel, uncle of Moses, and written in one place Jesiah, and in another Josiah, (1 Chron. xxiii. 20, xxiv. 25.) This person is probably the same as the son of

Uzziel, who is called Elzaphan in Lev. x. 4, where Mishaël and Elzaphan are directed by Moses to carry forth the dead bodies of Nadab and Abihu, their cousins, out of the camp. For in the Book of Chronicles, the brother of Ishiah is called Micah, a variation of Micaiah,* which means "who is like Jehovah?" and is, therefore, of the same import with Mishaël, "Who is what God is?" Here, again, we have instances of individuals bearing two names; in one case, names distinct in meaning,—Ishiah, "Jehovah lendeth," and Elzaphan, "God hath protected;" in the other, as has been shown, names of similar signification, and therefore, as the usage seems to have been, interchangeable.

A very important truth is taught to all parents by this name Ishiah; a truth which we cannot but believe was deeply impressed on the mind of the devout parent with whom the name originated. Children are a possession, and a treasure, which "the Lord lendeth." God has the supreme interest in them, and the right of ownership. We may not regard them as absolutely our own property; they are lent to us for a season, and are to be returned to Him who lent them. As a loan, they are for our benefit, to be made use of

* This is clear from Judges xvii., where the person who is called Micaiah in verses 1 and 4 is in the same narrative afterwards called Micah.

for the advancement of our own temporal and spiritual interests, and for the promotion of our efficiency as God's servants. As a loan, they are to be carefully watched over and preserved ; and we must labour for their cultivation and improvement, that when the Lord requires them at our hands "He may receive His own with usury." In fact, they are a trust which we hold from God, and for God ; talents committed to our stewardship, of which we shall have to give an account to Him at the great reckoning-day.

Of the early names in the family of Benjamin's son Becher, two—Eliezer and Abiah—have already been noticed and explained. The name of the second of Becher's sons was Joash. This is also the name of the father of Gideon, who was of the tribe of Manasseh ; of a king of Judah, the son of Ahaziah ; and of a king of Israel, grandson of Jehu, and contemporary with his namesake of Judah. The word is written Jehoash, as well as in the abbreviated form Joash, in the Book of Kings, but uniformly Joash in the Book of Chronicles. There was a Joash among the Benjamites who went over from Saul to David at Ziklag ; and another is mentioned among the descendants of Judah, but as having dominion in Moab, (1 Chron. xii. 3, iv. 22.) The meaning of the name is uncertain. *As*h is, of course, its distinctive syllable ;

Je, or *Jeho*, being the word Jehovah. Some interpret *Ash* by means of an Arabic word which signifies to "bestow," "give liberally;" and strengthen their opinion by showing that in Zech. vi. 10, a person who is called Josiah, which is certainly equivalent to Joash, is apparently spoken of soon after (verse 14) under the name of Hen, which means "a free or gracious gift." Others connect Joash with the verb *yâash*, "to despair;" and suppose it to indicate utter helplessness, by the strong expression "Jehovah hath despaired." Others, again, derive it from *âshâ*; and, taking the Arabic sense of the word, render the name "Jehovah hath healed;" which meaning they also ascribe to the name Josiah. But the primitive sense of the word *âshâ* is "to found," and various names derived from it have the meaning "foundation." Hence there appears much reason for understanding Joash or Josiah to signify "Jehovah hath founded, laid the foundation, or established." It is some corroboration of this etymology that the son (Jehoiakim), and grandson (Jehoiachim), of Josiah, king of Judah, had names which involve the same notion of establishment by Jehovah; for it may be observed that names of similar signification are repeatedly found in close proximity in a family.

We come now to a name among those of the

grandsons of Benjamin which is of a rare, perhaps unique formation. Elioënai is one of that small class of proper names of persons consisting of more than two words. But it is further distinguished among these by the peculiarity that the name of God is found in the middle, instead of its usual place, the beginning or ending of the word. Its first syllable is not the divine name *El*, but the preposition *el*, "to," or "towards;" the second, *io*, (*Jo* or *yo*,) is the name Jehovah; and the remainder of the word, *ënai*, means "mine eyes." So that the name is the sentence, "Towards Jehovah are mine eyes." It is found at an unknown period among the posterity of Simeon, (1 Chron. iv. 36;) at the time of David among the Levites, (1 Chron. xxvi. 33;) and afterwards as the name of several persons of different tribes who were born near the close of the Babylonish captivity. The use of the word as a proper name is at once apparent. It is the pious utterance of a parent's hope and trust in God. It marks probably a time of affliction, and the expectation of deliverance by Divine interposition. If so, it was a suitable name for a child born during the bondage of Israel in Egypt, or during the seventy years' captivity in Babylon. It is certainly remarkable that it appears to have been a favourite name at the latter period, during which it most frequently occurs, (1 Chron. iii. 23; Ezra,

viii. 4, x. 22, 27; Neh. xii. 41;) and it records fully, and precisely, in its terms, the sentiment which is so pathetically expressed in the language of a psalm written most certainly at the same season of national affliction: "Unto thee lift I up mine eyes, O thou that dwellest in the heavens. Behold, as the eyes of servants (look) unto the hand of their masters, and as the eyes of a maiden unto the hand of her mistress; so our eyes (wait) upon Jehovah our God, until that he have mercy upon us," (Ps. cxxiii. 1, 2.)

The thought thus expanded is most natural to the spiritual mind, and therefore, as might be expected, we meet with it in many other passages of Scripture, among the prayers of God's saints, and their professions of belief and confidence in Him in times of trouble. Thus David says in the twenty-fifth Psalm, "Mine eyes (are) ever toward Jehovah, for he shall pluck my feet out of the net;" and again, probably during the persecution of Saul, "Mine eyes (are) unto thee, Jehovah Lord; in thee is my trust; leave not my soul destitute," (Ps. cxli. 8.) And Jehoshaphat, in his sore distress, when expecting an invasion of numerous and combined enemies, closed his prayer made before all the congregation, in the court of the temple, by casting himself and his people on God, with these words: "Our eyes (are) upon thee."

But it is worthy of remembrance, as noted on a previous occasion, that expression had been given to this believing and loving reliance on God, in a name bestowed upon his child by an Israelitish parent in the land of Egypt, centuries before the age of David and Jehoshaphat, and long before any portion of the Divine word was committed to writing.

Here, again, we have a satisfactory proof that the object of faith, and the nature of faith, have been in all ages essentially the same. The views which believers in the earliest age had of God, their affections and desires towards Him, their spiritual instincts and spiritual consciousness, and the very terms in which all these are expressed, harmonize and coincide with the experience of believers under subsequent dispensations, and successive and ampler revelations. The reason is, that He in whom they believe is "the same yesterday, to-day, and for ever;" and that it is "the same Spirit" who in the patriarchal, or Mosaic, or Gospel dispensation "worketh all in all."

The name *Elienai*, which occurs in 1 Chron. viii. 20, among the descendants of Benjamin, is by some supposed to be a contraction for *El-eli-enai*, and so to mean, "towards God are mine eyes;" being in fact the same as *Elioënai*, except that *El* is used instead of *Jah* in the middle of the word.

But it is more probable that its right sense is, "God (is) mine eyes ;" that is, "God is my guide, directing and ordering my path." The figure is natural, and easily understood. Thus Moses said to his brother-in-law, Hobab, "Leave us not, I pray thee, forasmuch as thou knowest how we are to encamp in the wilderness, and thou mayest be to us instead of eyes," (Num. x. 31;) and Job, speaking of his works of charity and mercy, says, "I was eyes to the blind." The sentiment of this name is that expressed by David in the thirty-seventh Psalm: "The steps of a good man are ordered by the Lord;" and in the eighteenth: "God maketh my way perfect." It is an acknowledgment of man's helplessness, and ignorance, and folly; an assertion of the believer's dependence upon the wisdom, providence, and grace of God; an appeal to such a promise as that given to David: "I will instruct thee and teach thee in the way which thou shalt go; I will guide thee with mine eye."

Another word of strange and uncouth sound in our ears, especially as forming the name of a female,—the word Hazelelponi, or, more properly, Hatzzelelponi,—has also been supposed to include the sacred name El, as one of its medial syllables. On this supposition, its meaning is, "Deliver (me), O God, (who) regardest me;" or,

“the deliverance of God who regardeth me.” But it is preferable to derive the first part of the word from *zelel*, (rather, *tselel*,) “a shade or shadow,” which occurs as the formative of a proper name in Bezaleel, as already noticed, and also in Zillah, or Zilthai, or Zillethai. It will then signify, “the shade turned towards me ;” doubtless implying a sense, or acknowledgment, or hope of Divine protection, and embodying the idea conveyed by the assurance, “The Lord is thy shade upon thy right hand.”

One of the most signal examples of the class of proper names now under examination is Joshua, or Jehoshua. But it will more properly form a subject for consideration in a subsequent chapter, as belonging to another very important class of names.

Beside Joash, the father of Gideon, another person conspicuous in the early history of the people of Israel, as related in the Book of Judges, and belonging to the same family, received a name commencing with the equivalent of Jah or Jehovah. This was Jotham, youngest son of Gideon, author of the earliest fable on record,—the fable of the trees desiring a king. His name also, like that of his grandfather Joash, was afterwards borne by a king—Jotham, son of Uzziah, one of the good kings of Judah. The word signifies, “Jehovah is perfect.” The earlier Jotham was probably born

after his father's success against the Midianites, and before his lapse into partial idolatry. A name asserting the perfection of Jehovah was very naturally given to one of his sons by a man who had refused the offer of the hereditary sovereignty of Israel, saying, "I will not rule over you, neither shall my son rule over you: Jehovah shall rule over you," and who had exerted his influence over the people, and that successfully, to prevent them from setting up the worship of Baal. The principle upon which he acted, both in rejecting the crown, and in maintaining the worship of Jehovah against that of false gods, was the same; and it is precisely expressed in the name which at the time he introduced into his family, "Jehovah is perfect."

The second Jotham was born when his father, King Uzziah, was in the plenitude of his power and prosperity, in the forty-third year of his age and the twenty-seventh of his reign, at a period when it is recorded of him that "God helped him," that "he was marvellously helped," that "he sought Jehovah," "did all that was right in the sight of Jehovah," and therefore "God made him to prosper." The name Jotham, chosen for his son and heir, in such circumstances of his position and character, was surely not in accidental or undesigned connection with them. It certainly denotes the fact, and the faith, which were the secret of his

successes, and may be understood as his devout recognition of the supreme and infinite excellence of the God whom he worshipped, in whom he trusted, and to whom he ascribed all the glories and blessings of his reign.

The name Jonathan, which means "Jehovah hath given," first occurs in the Book of Judges as that of the young Levite who conducted the idolatrous worship of the family of Micah, and subsequently that of the northern colony of the tribe of Dan, under the nominal acknowledgment of Jehovah; a religion very much like that set up long afterwards by Jeroboam. The next person who is recorded as bearing the name is Jonathan, eldest son of Saul. Afterwards we read of Jonathan, son of Abiathar, the high priest in the time of David, and Jonathan the scribe, or secretary of state, in the reign of Zedekiah. There are many others of the name, but of no note in history. It is, however, a name of great distinction as that of the brave and pious son of Saul, the model of affectionate and disinterested friendship, and of filial duty and devotion. Born many years before his father was chosen as the first king of Israel, his name, though perhaps even by that time a common one, may have testified his father's acceptance of his first-born as a gift from Jehovah. And his conduct throughout life proved that his name was most appropriately

bestowed. In the earlier portion of Saul's reign, both king and people had abundant reason repeatedly to recur to the significance of the name Jonathan, in thankfulness for the national mercies vouchsafed through him. But this gift of the Lord, like many other of His choicest gifts, was undervalued and abused. His eldest son was given by the Lord to Saul as a powerful helper and defender in war against his enemies; and in this character he probably was not slow to recognize him. But it would have been well for Saul had he recognized him as a gift from God in the character of counsellor and example. Jonathan himself was faithful to his name. However sensible of his parent's unworthiness and failure in duty to himself, and to his friend, and to his God, he never swerved from his allegiance to him as his king, or his obligations of succour and obedience to him as his father. He gave himself up wholly to his service all his days; and in that service sacrificed his life, dying on Mount Gilboa fighting by his side.

A Levite called Jonathan, in a list given in the Book of Nehemiah, (xii. 11,) is also, in the same list, (ver. 22, 23,) called Johanan. The latter name is nearly of the same import with the former, meaning "Jehovah hath graciously given." This instance, by no means a solitary one, of interchange of synonymous words as the name of the same in-

dividual, may be noticed as a proof of the practical ordinary recognition of the actual signification of proper names among the Israelites. Many persons had the name Johanan, which is the Joannes, or John, of the New Testament. The consideration of it is reserved for a subsequent division of our subject.

Jehonadab, or Jonadab, is closely allied to these two names, the word *nadab* signifying "he hath given willingly." So that Jonadab would be "(whom) Jehovah hath willingly or spontaneously given." Only two persons are mentioned by this name—one, the nephew of David, son of his brother Shammah, a crafty and wicked man, notorious for the assistance which his bad advice gave his cousin Ammon in the commission of a great crime; the other, the son of Rechab, founder of the Hevite community called Rechabites, who lived in the time of Jehu, and was evidently considered by him a man eminently faithful to the true religion and worship of Jehovah.

It is to be observed that the distinguishing words of which these three names last mentioned are composed—Nathan, Hanan, and Nadab—are themselves found in frequent use as proper names; and since they are verbs denoting respectively "he hath given," "he hath graciously given," "he hath willingly given," they are to be understood, as before

stated with regard to similar names, as having a tacit reference to God.

Names compounded with the word Jehovah in its various forms, positions, and equivalents, are most common in the monarchical period of Jewish history. Many kings both of Judah and Israel had such names, which are often in strange contrast with the characters of the persons who bore them, and of the fathers who, we may presume, selected and imposed them.

After Abijah, already noticed, the next name among the kings of Judah which is thus composed is Jehoshaphat, "Jehovah hath judged, or is judge." The notion of judging, indicated by the word *shaphat*, may either be defence and deliverance of the righteous, or the punishment of the wicked, or the administration of justice as by a magistrate. It is probable that in this name these senses were understood as combined; for when the prophet Joel is describing, in allegorical language, the vindication of the Church, and God's judgments upon her enemies, he says that Jehovah "will gather all nations, and bring them down into the valley of Jehoshaphat, and will plead with them there for his people;" and again, "Let the heathen be wakened, and come up to the valley of Jehoshaphat, for there will *I sit to judge* all the heathen round about," (Joel iii. 2, 12.) In the latter pas-

sage Jehovah evidently represents Himself as acting in the capacity of a judge ; but in the former He certainly promises to appear for the rescue of His people and the punishment of the ungodly. In the allegorical description of the scene of these transactions, " the valley of Jehoshaphat," there is doubtless an allusion to the valley which in that king's time received the name of the valley of Bera-chah, or " blessing," in consequence of the service of thanksgiving there performed after a great victory obtained by Jehoshaphat over the enemies of Judah. But obviously the name of the place is chosen, or given, as comprehensively descriptive of the nature of the events which the prophet is predicting. Here, again, we have testimony to the importance attached to proper names, and to a prevalent habit of noticing their significance.

The birth of Jehoshaphat took place six years after his father Asa succeeded to the throne of Judah. It was in the midst of a period of peace and prosperity, which God granted that pious king at the commencement of his reign ; an interval between a great triumph of the armies of Judah over those of Israel, in the short reign of Asa's father, Abijah, and a still more remarkable victory, by which the invading hosts of the Ethiopians were repulsed, in the eleventh year of Asa. The name which Asa gave his son was perhaps an

acknowledgment and seal of God's vindication of the cause of Judah against rebellious and apostate Israel, and at the same time a testimony of that trust in the protecting power, and just government, of Jehovah, which he soon after so signally displayed, when in His name he went forth to encounter the immense multitude of the Ethiopian army.

Two other persons of considerable importance, though nothing is known of their conduct and character, are mentioned by this name before it was borne by a king. One of them was a recorder, or annalist, under David and Solomon; the other was one of the twelve commissariat officers appointed by Solomon to levy provisions for the royal household from as many divisions of the whole kingdom. It was also the name of the father of Jehu, who became king of Israel; and it occurs in the contracted form Josaphat, as that of one of David's chief warriors, and that of a priest in David's reign, who held the office of trumpeter when the ark was brought from the house of Obed-edom to Jerusalem.

All the seven sons of King Jehoshaphat received consecrated names, five of which are compounds with Jah. His eldest son and successor was Jehoram. This name signifies "Jehovah is high," or probably "Jehovah is exalted,"—that is, by

some display of His "power," in which sense the word *ram* is repeatedly employed, as in Ps. xxi. 13, "Jehovah, be thou *exalted* in thine own *strength*." The same name was given also to a son of Ahab; and it is remarkable that the two other children of this wicked king who are mentioned in Scripture have names of a similar sacred character. One was Ahaziah, his eldest son and immediate successor; the other, Athaliah, his daughter. Both these words end in Jah. Ahaziah means "Jehovah holdeth," or, "whom Jehovah hath laid hold of;" Ahaz, "to lay hold of," or "seize," being used here to indicate the act of succouring, as the corresponding Greek word does in Heb. xi. 16, where in the margin we read "of the seed of Abraham he *taketh hold*;" or perhaps the act of "securing for service," as when St Paul in another place speaks of "apprehending" (securing) that for which he also was "apprehended of (by) Christ Jesus," (Phil. iii. 12.) The meaning of Athaliah is uncertain, no such verb as *âthal* being found in Hebrew; but a kindred Arabic word gives the sense of "taking away," or "afflicting by removal," suggesting some bereavement at the time of the birth. As Ahab was the bad son of a bad father, and his wife Jezebel was a heathen princess, it is difficult to account for the fact of his children bearing names which recognize the Deity, the majesty,

and the providential action of Jehovah. But it must be remembered that such names were at this time usual, and would therefore in many cases be chosen for their children by those who had no devout or spiritual apprehension of their significance. They might also be imposed from motives of policy, as has been suggested in the case of Abijah, son of Jeroboam. Besides, these children of Ahab were almost certainly born before he became king ; for his daughter, Athaliah, was married to Jehoram, son of Jehoshaphat, king of Judah, in the fourteenth or eighteenth year of his reign ; so that, at the time of their birth, he probably had not so completely apostatized from the religion and worship of Jehovah as in after-years. His religion at that time, we may suppose, was that of his father, Omri, and the other Israelitish princes, who followed the course of Jeroboam, the son of Nebat, worshipping Jehovah under the symbols of the golden calves of Bethel and Dan.

The son of Jehoram, king of Judah, and his wife Athaliah, daughter of Ahab, received the name of his maternal uncle, Ahaziah, eldest son of Ahab. He is also called Jehoahaz, on a principle hereafter to be explained, and Azariah, on the principle already noticed of the interchange of synonymous words as the names of the same individual ; Azariah being "Jehovah hath helped," and therefore

signifying the same as Ahaziah, "Jehovah hath laid hold of, (for succour.*)" These diversities prove that his name was used, not as a mere appellative, but with a recognition of its actual meaning. Neither this man, however, nor his uncle afforded an exemplification of its meaning in character or experience. They were both bad kings—men who put no trust in the help of Jehovah, the uncle being a devotee of Baal-zebub, the god of Ekron, and the nephew "walking in the way of the house of Ahab;" and Jehovah forsook them, and refused them His help—the elder prince dying in the second year of his reign by an accidental fall from an upper chamber; and the younger in the first year of his reign, by the command of Jehu, who had just before with his own hand slain his uncle Jehoram, (or Joram,) second son of Ahab and Jezebel, successor of his brother Ahaziah. It is distinctly asserted in the Book of Chronicles (2 Chron. xxii. 7) that the destruction of Ahaziah, king of Judah, "was of God by coming to Joram."

Jehoram had another child, a daughter, whose mother was probably the queen Athaliah, of a very different character from that of her parents and brother, and far more appropriately bearing a name which implies belief and trust in Jehovah. She was called Jehosheba, (or, in the Book of Chronicles, Jehoshabeath,) "Jehovah's oath," or "Jehovah is

her oath"—a name referring to some solemn promise of God, or representing Jehovah as the Being to whom vows are to be offered, or to whom alone appeals are to be made, as in the frequent phrase "Swear by His name." In the former sense, there may be in this name allusion to the promise of God made to David of a succession of kings descending from himself; although, as given to a daughter, who was probably the eldest child of an heir-apparent, it would appear rather a record of the promise than a memorial of its fulfilment, an expression rather of hope than thanksgiving. But this Jehosheba really did prove an instrument in the Lord's hand of fulfilling His promise of preserving a seed to David, and securing the royal seat to his offspring alone throughout all generations, (2 Kings viii. 19.) For when, on occasion of the death of her brother Ahaziah, his wicked mother, Jezebel's daughter, Athaliah, seized on the throne, and destroyed all the males of the royal family, she contrived to steal away Ahaziah's youngest son, Jehoash, then an infant of a year old, and to conceal him for six years in the precincts of the temple, until a favourable time arrived for producing him to the people, and declaring him king. She effected this remarkable concealment, and the restoration of her nephew to his royal rights, by means of her husband, Jehoiada, the high priest,

who became the protector of the infant king, and afterwards his chief counsellor and minister. His name signifies, "Jehovah knoweth," or "whom Jehovah knoweth or regardeth;" the sense in which the word is used in such expressions as "Jehovah knoweth the way of the righteous."

It is worthy of notice that the slaughter of her grandsons by Athaliah was the repetition of a crime which had been perpetrated six years before, when her husband Jehoram, on succeeding his father Jehoshaphat, put to death all his six brethren. Remembering that Jehoram is said to have "walked in the way of the kings of Israel, as did the house of Ahab, for the daughter of Ahab was his wife," (2 Kings viii. 18;) and also that his son Ahaziah's evil character and conduct are ascribed to the influence of his mother, who "was his counsellor to do wickedly," (2 Chron. xxii. 4,) it will appear almost certain that the former of these two deeds of unnatural murder was by her instigation, as the latter was her own sole act. So she proved herself a true daughter of Jezebel, not only as inheriting her sanguinary disposition, and imitating her murderous practices, but in stirring up her husband to atrocious acts of violence and blood.

If, as there seems reason to believe, Jehosheba was full sister of Ahaziah, and therefore daughter

of Athaliah as well as Jehoram, we can hardly conceive a situation more terrible than hers for a woman evidently of tender and pious feelings, and deeply sensible of the claims of duty. She had to witness the desperate wickedness and cruelty of her mother in the slaughter of her brother's children, and then for six years to live under her rule, regarding her as an usurper and a tyrant ; all the time nurturing, at her own extreme peril, the rightful heir to the crown, who could only succeed to his inheritance by Athaliah's deposition and punishment. And she must have been a consenting party to the great rising of the Levites, magistrates, and people, planned by her husband the high priest, the issue of which, if successful, she could not but be aware must be, as it actually was, her mother's death by military execution. It is nearly a parallel case to the popular and often dramatized legend of the Greeks, in which a queen (Clytemnestra) kills her husband (Agamemnon,) and with her paramour usurps the throne of her infant son Orestes, who is protected by his sister Electra, and sent to a foreign land. The son returns when grown up, and plots with his sister, and accomplishes the destruction of their mother, in retribution for the murder of their father. The mother's death is represented as a deed of just vengeance, and as undertaken in accordance with Divine

oracles, but yet as a deed so awful and revolting as to require expiation. The greatest of French dramatic poets, Racine, has represented the story of Athaliah also in a tragedy, entitled "*Athalie*," which is one of the finest productions of his muse.

Jehu, the chosen instrument for the execution of God's judgments upon the house of Ahab, has a name the etymology of which is doubtful; but the opinions of most Hebrew scholars who have considered the subject are in favour of its being compounded of the Divine name, or bearing reference to it. The syllable *hu* is the pronoun *he*. The first syllable is either an abbreviation of the word *yehi*, "he shall be," or of *Jah*. Some would render the word merely "he shall live;" and in this sense it would simply express the hope of parents, or a promise given to them, that this particular child, perhaps as distinguished from others of the family, should live to maturity. But, on the other hand, the first letter, or syllable, may well be understood to have the sense so frequently and certainly attached to it in other names, so that the word shall stand for "Jehovah (is) He," which is equivalent to an assertion of the personality of Jehovah, and His sole claim to the character of God. Or, as in the name Abihu, "my father is He," the pronoun *hu* may denote God; and then,

taking the first syllable as a verb, the name will mean "God is," or "God shall be," and becomes a declaration of the necessary and eternal existence of God. The pronoun *hu* is also repeatedly used to represent, according to the Hebrew idiom, the unchangeableness of Jehovah. Thus, in Ps. xliv. 5, "Thou (art) my king, O God," is, "Thou He," *i.e.*, "Thou, ever the same." In Ps. cii. 27, "Thou (art) the same" is in Hebrew, "Thou (art) He;" and the literal rendering conveys this meaning in English in Isa. xliii. 13, "Before the day (was) I (am) He." Hence, the name Jehu may signify "He is, or shall be, the same;" "He remains unchangeable;" it being well understood that God is the subject of the verb, that is, the Being about whom the proposition is made. Nothing can be inferred with certainty from this name, or from the fact that Jehu's grandfather had the name Jehoshaphat, concerning the religious character of the family of Jehu. Yet the probability is great that a person would be chosen by God, as the substitute on the throne of Israel for the apostate and idolatrous Ahab, who had been brought up in the fear and worship of Jehovah, and whose ancestors for several preceding generations had maintained the true religion. If so, that "zeal for Jehovah" which Jehu somewhat vain-gloriously desired Jehonadab to witness, and which we are

too sure did not arise from personal piety, may have been due to the traditions of his family, and his early education, as well as to the call he had received in the name of Jehovah to assume the kingdom.

Among the many kings of Judah who bore the sacred name, Uzziah is to be noticed as one of the class already referred to, who are known by two names. In the Book of Chronicles he is uniformly called Uzziah, but in the Book of Kings (2 Kings xiv. 21) he is introduced by the name Azariah, which is applied to him throughout the history of his reign. Afterwards he is three times spoken of as Uzziah; and in the prophecy of Isaiah he is called Uzziah only. Now, Uzziah means "strength of Jehovah," and Azariah, "Jehovah hath helped." The words are not to be understood as two different names of the same person, but as equivalents for each other—the same name—as expressing substantially the same idea, not by actually but virtually synonymous terms. Thus, as we have seen, the person usually called Ahaziah, "whom Jehovah hath taken hold of," is once named Azariah, the grammatical relation of which names to each other, both being constructed with a verb, is even closer than that of Uzziah and Azariah. But an exact parallel, a perfect proof of the convertibility of these two latter words as a name, is

found in 1 Chron. xxv. 4, 18, where the same person is called Uzziel, "strength of God," and Azareel, "God hath helped." Reference has already been made to two passages in 2 Chron. xxvi.,—a chapter which contains a full and carefully written account of the long reign of this king,—as either allusions to his name Azariah, or as indicating the origin of its use. It is said (ver. 7) that "God *helped* him against the Philistines and against the Arabians ;" and in ver. 15 the story of his greatness and his prosperity is concluded by the remark, "he was marvellously *helped* till he was strong." The word here rendered "*helped*" is that which in his name we write *Azar*, and it certainly seems to be employed with peculiar emphasis. But it will be observed that these expressions occur in that history of this king in which he is never once called by the name Azariah. It is a singular circumstance that the name of a high priest who lived in his reign was also Azariah. This was the high priest who so boldly withstood the king when he attempted to intrude into the sacerdotal office by entering the temple to burn incense. The names of Uzziah's parents are also remarkable for their similarity in meaning to his own and to each other, though in them the name *Jah* is compounded with different words. In Amaziah, his father's name, the word *Amaz* or

Amatz signifies "is strong," or "hath strength;" and in Jecoliah, his mother's name, Jecol signifies "is powerful," or "hath prevailed."

The name Hezekiah is given with several variations. It is first found in the form Hizkiahu, (Chizqiahu,) as 2 Kings xvi. 20, and changes to Hizkiah (Chizqiyah) in xviii. 1. These two forms are used indifferently. And indeed the terminations of most of the names of frequent occurrence in which Jehovah is the last word in the compound vary between *iah* and *iahu*. This name, however, also appears occasionally in the forms Jehizkiahu, (Yechizqiyahu,) as in 2 Kings xx. 10, Isa. i. 1, and Jehizkiah, (Yechizqiyah,) as in Hos. i. 1, Micah i. 1. This change is from a noun to the corresponding verb; Hizkiah meaning "strength of Jehovah," and Jehizkiah "(whom) Jehovah shall strengthen." Clearly, from the manner in which they are employed, these are not two names, but mere varieties of the same name. Their usage corroborates the statement recently made, that Uzziah and Azariah are really the same name, according to Hebrew modes of thought and expression in regard to proper names. The signification rather than the precise form of a word made it a person's name; and, within certain limits, the form might be changed if the signification remained unchanged, or even when it was

slightly diversified, as in the above instances of the substitution of the verbal for the substantive notion.*

The name of the last good king of Judah, Josiah, has already been noticed as equivalent to Joash, and most probably meaning "Jehovah founds, or establishes." The word is Yoshiyahu, or Yoshiyah, in which the first part is *Yoshe*, from *Âshâ*, a root not in use, but in affinity with one which certainly means "to found." This prince was born six years before the close of the reign of his grandfather, Manasseh, and therefore at the period of Manasseh's restoration to his kingdom, and repentance, and reformation of life. The name of the son of the heir-apparent, we may well suppose, would be given under the influence of the reigning sovereign, especially as Amon, Josiah's father, was but sixteen years old at the time of his birth. And so this name may represent Manasseh's prayer and hope that Jehovah would establish the state of Judah, and the dominion of the family of David, both of which his previous idolatry and persecutions had for a time overthrown. A similar reasonable account may be given of the origin of the name, if we attach to it the Arabic sense of its root, "to heal." Jehovah was the only healer of the weakness, and decay, into which the sin of monarch and people had brought the kingdom of

* Plato, *Cratylus*, i. 394.

Judah. In either sense, Josiah justified the hope expressed by his name. By him the Lord restored the prosperity of the country, and the true religion. The characteristics of his reign, indeed, were restoration and re-establishment, although the benefit was only temporary, lasting but for his time, as he had been warned by a Divine oracle. His fond hope, however, that his kingdom might continue, seems to have found expression in the name of his eldest son, Eliakim, afterwards called Jehoiakim, and his grandson, Jehoiachin, who, according to the statement of the Book of Kings, was born during the lifetime of his grandfather. The words both mean, "Jehovah establishes, or confirms," though compounded of different verbs; *yâqim*, the component verb of Jehoiachim, indicating establishment as a "setting up;" and *yâkin*, the corresponding part of Jehoiachin, presenting rather the notion of a fixed and steady settlement. Nothing, however, could be a greater contradiction to the sentiment or expectation involved in these names, than the state of things under the princes who bore them. Their reigns were distinguished by disorder and disaster, by the breaking up and rapidly progressing ruin of the dynasty of David, and that as a punishment inflicted on the royal house, and the whole country, by the hand of Jehovah.

The family of Josiah is remarkable for the instances it affords of variation and actual change of name. Jehoiachin is called in some places Jeconiah, the Divine name being in the first form at the beginning, in the second at the end of the word. He is also named Coniah in three passages of the Book of the prophet Jeremiah. Rabbinical commentators have imagined that the word is reduced by way of contempt, and that the omission of the first syllable symbolises loss of dignity. This notion probably originated in the circumstance that the omitted letter, or syllable, is found in the name Jehovah. But as it is here only the sign of the third person singular in a certain tense, and as the name Jah is still preserved in the latter part of the word, there seems no ground for this mystical explanation. The same letter is dropped out of the word Joiakim, (yoyakim,) a contraction of Jehoiakim, and so forms the name Jokim, (Neh. xii. 10; 1 Chron. iv. 22;) and thus the name Jorim (Luke iii. 29) is formed from Joiarim; so that the omission is most naturally to be accounted for as a vernacular or conventional abbreviation, common to such names.

Jehoahaz, second son of Josiah, and his immediate successor,—the meaning of whose name, "Jehovah lays hold of, or sustains," has already been discussed—is also called Shallum. . These

are two quite distinct names, Shallum signifying "retribution, or recompense." Some suppose that he assumed the former and more dignified name on ascending the throne. The name of the elder brother, Eliakim, was changed to Jehoiakim by Pharaoh Necho, when he advanced him to the throne. The alteration of the name was probably an assertion of the rights of a superior, an intimation that Pharaoh was lord paramount, and the king of Judah a vassal or tributary sovereign. But it consisted merely in the substitution of Jehovah (Jah) for El (God) in the name. When, however, twelve years afterwards, Nebuchadnezzar made the youngest son of Josiah king in place of his nephew, Jehoiachin, he completely changed his name, calling him Zedekiah, "justice of Jehovah," instead of Mattaniah, "gift of Jehovah." Whether the name was chosen by the heathen prince with any regard to its signification, is very doubtful. Some think it was his intention, in imposing it, to keep the Jewish monarch and the people in mind of the righteous judgment of their own God upon the former kings, who had proved rebellious against their liege lord the king of Babylon. But it is far from probable that nothing but the change of name is due to the superior sovereign in both these instances, and that the selection of the new name was permitted to the person who was to bear

it. Whatever influenced the choice of the name of the last king of Judah, Zedekiah, it became singularly appropriate, as marking the true character of the great event of his reign,—the downfall of the royal house of David, involved in the universal ruin of the country. This catastrophe was truly due to the righteousness, or justice of God. It was the fulfilment of His threatenings, uttered by a long series of prophets, and it was the execution of the sentence of His holy law upon a “disobedient and gainsaying people.”

To the consideration of the regal names of the class now under review may suitably be added that of the next personage possessing a name of this character who appears as a ruler in Israel. This is remarkably distinguished from the last. It is Nehemiah, “the consolation of Jehovah.” Its meaning, as a name given to a child born during the Babylonish captivity, may be purely domestic. The birth of a child to parents in exile and bondage may have been accepted by them as a consolation from the Lord. But it is equally probable that they had in view the promise of return and restoration, which was at that time “the consolation of Israel,” as was in after-times the expectation of the approaching advent of the Messiah. This child was indeed destined to be a “consolation from Jehovah” to his afflicted fellow-countrymen,

while struggling with the formidable difficulties and opposition which assailed them on their return to Judah, and prevented them so long from accomplishing the word of God in rebuilding their city and temple. In him the Lord gave them the consolation of protection against enemies, of good government, of encouragement and wise counsel, of ecclesiastical, civil, social, and personal reformation, of the re-establishment of Divine ordinances and the authority of the Divine Word, and of the example of one in the highest place who sought the good of God's people, not his own pleasure or aggrandizement, and who sustained a life of holiness and usefulness, by faith and prayer.

Next to the kings and rulers in dignity and influence, and above them in the importance of their office, were the prophets of the Old Testament dispensation. We have seen that one of these at least, Elijah, the great prophet of Israel, had a name which expressed the nature of his testimony and mission. The same is true of the most eminent of the prophets of Judah, to whom we owe so large and valuable a portion of the historical record, and of the "word of prophecy." The name Isaiah means "salvation of Jehovah;" and this might well form the title of his book, as well as the name of the author. He was sent to announce, on various occasions, to Judah, and to the house of David,

deliverance from enemies, and from national calamities, by the interposition of God; and he was the chosen herald of the great redemption, the salvation of the true Israel, promised, and in the fulness of time granted, and personally effected, by Jehovah. This is the grand theme of his predictions, and of his sublime poetry; and the very term "salvation" is more frequently employed by him than by any other inspired author of the Old Testament writings. In numerous passages it is clearly associated with the Divine name, and emphatically presented as the salvation of God—of Jehovah. He is often, and very justly, spoken of as "the evangelical prophet," the prophet of the gospel, or whose prophecy is the gospel; and his actual name is equivalent to this honourable appellation. This remarkable coincidence forces itself upon our attention, and we cannot but observe that it does not stand alone: it is not the single, though perhaps the most striking, instance of the kind. The name Elisha, almost synonymous with it, as well as Elijah, has a similar connexion with the peculiar mission of the personage to whom it belonged. Indications of the probability of a Divine direction in the choice of such names have been noticed in our discussion of them; to which we may add the fact that the prophet Isaiah himself gave names, by God's com-

mand, to his own two children, which were intended to be significant of God's dealings with His people; and that, in allusion to this, he uttered the remarkable declaration, "Behold I, and the children whom the Lord hath given me, are for signs and for wonders in Israel from the Lord of hosts," (Isa. viii. 18.) If his children were "signs" by means of their names—and we know of no other circumstance relating to them which was of the nature of a sign—then might he also, by his name, as well as by his words and actions, be a continual testimony to Israel from the "Lord of hosts which dwelleth in Mount Zion" of temporal deliverance, and of the "great salvation."

Several other persons are mentioned by this name, which in each case is written in our version *Jeshaiah*, a word much nearer to the true pronunciation of the prophet's name than *Isaiah*.

The prophet *Jeremiah*, in giving an account of his commission, states that the Lord said to him, "Before thou camest forth of the womb I sanctified thee, and ordained thee a prophet unto the nations." Such a declaration renders it not impossible that God, who, before his birth, had designated him for a peculiar office, and a peculiar character in that office, guided his parents to the selection of an appropriate name. The meaning of his name is not, indeed, agreed upon by etymo-

logists ; but the two most approved interpretations certainly accord with the work and position assigned him. The verb of which the first two syllables of the word Jeremiah, or Irme-yah, are a tense form, means, usually, "to throw or cast," "to shoot," or "launch forth"—as an arrow from a bow. The name so derived will signify "(whom) Jehovah launches forth ;" shoots, as His arrow, or as His lightning, among the nations, declaring the truth, and denouncing His vengeance. We are reminded of the figure which Isaiah applies to a greater than himself or Jeremiah, when he introduces Him as speaking of His ordination to His mission from His birth: "Jehovah hath called me from the womb, . . . and made me a polished shaft ; in his quiver hath he hid me," (Isa. xlix. 1, 2.) This notion of the name corresponds with the declaration made to him by Jehovah in reply to his disparagement of himself on account of his youth: "Thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak." And it is fully sustained by the variety and the nature of the oracular messages delivered by him, in the name of Jehovah, to the people and princes, priests and prophets, of his own land, and to the sovereigns of adjacent and distant countries, (Jer. i. 2, 3, vii. 2, xi. 6, xix. 1-3, xx. 3, xxii. 1, xxv. 1, 2, 17, 26, xxvi. 1, 2, xxvii.

216 NAMES COMPOUNDED WITH

2, 3, xxviii. 15, xxix. 1, xxxvi. 2, xlii. 8, xlv. 1, xlv. 41.) But the word in composition with Jehovah in this name has also the sense, derived from that just explained, of "set, place, or appoint." Hence, some would render the name "whom Jehovah appoints," that is, "ordains or consecrates," to a special and important service. And this signification also receives some support from the language of the prophet's original commission, "See, I have this day set thee over the nations, to root out and to pull down, and to destroy and to throw down, to build and to plant." It does not, however, express so peculiar a characteristic of the prophet's ministry as the former derivation; which, for other reasons also, is more probably correct.

In connection with the passages just referred to, as containing possibly some allusions to the call of the prophet by name from his birth, may be observed a remarkable example of the practice of converting names into emblems by means of their etymologies. The first vision presented to Jeremiah is thus described:—"The word of the Lord came unto me, saying, Jeremiah, what seest thou? And I said, I see a rod of an *almond tree*. Then said the Lord unto me, Thou hast well seen, for I will *hasten* my word to perform it." The connection between the object seen by the prophet and the

oracular declaration evidently founded upon it, is by no means obvious to the reader of the English version. But the Hebrew word for an almond tree is *shâqêd*, and the word rendered "hasten" is *shoqêd*, "to watch, or be wakeful," and hence "to be early, or to hasten,"—the tree deriving its name from its haste, or earliness, in putting forth its blossoms. It is as if the English name for this tree were "the hastener." Hence the appropriateness of the symbol to express the Divine intention. The tree is chosen for that purpose, not merely on account of its peculiar habit, but because it bore a name which indicated it, and without which its typical significance would have been most obscure, if not absolutely unintelligible.

There is a large class of names ending in *i* and *ai*, most of which are supposed by some Hebrew etymologists to involve the Divine name, the last syllable, or letter, being understood as an abbreviation of *Jah*. The fact seems established in the case of some which have equivalents in which the termination *Jah* is fully expressed. Thus *Helkai*, or *Hilkai*, is the same with *Hilkiah*, "Jehovah is my portion;" *Phalti*, or *Pulti*, with *Pelatiah*, "deliverance of Jehovah;" *Maasai*, with the common name *Maaseiah*, "work of Jehovah." But many names ending in *i* are (as has been explained in chap. iii.) merely denominatives, the termination

218 NAMES COMPOUNDED WITH

having the same meaning as *ite*; and sometimes *i* and *ai* are the pronominal forms of the first person singular and plural respectively, and mean "my;" or a word ending in *ti* or *thi* may be the first person singular of a verb, as in the names Mallothi, "I spoke;" Romamti-ezer, "I have raised help;" Giddalti, "I extol Him," *i.e.*, God.

The word Adon, Lord, enters into the composition of a few words found in the Old Testament. But it is doubtful whether it has in any a signification different from that of a Lord in the ordinary sense—a sense which can of course be applied to God as well as man. In Adoni-Bezek, and Adonizedek, names of heathen kings, it evidently means simply "Lord." Adonijah, the name of the second rebellious son of David, must mean, "Jehovah (is) Lord." This name is substituted for Adonikam at Neh. x. 16, in one of the lists of the heads of clans, or families, given in Ezra and Nehemiah, (compare Ezra ii. 13, viii. 13; Neh. x. 17.) Hence Adonikam must be considered as its equivalent. *Kam*, or *qam*, may mean "hath arisen," or "one who riseth (against another)," *i.e.*, an enemy. So that Adonikam will be "the Lord hath arisen (to save)," or, "Lord of the enemy:" the former sense is a nearer approximation than the latter to Adonijah, "Jehovah is Lord." The name Azrikam is of similar import, and

is either "help hath arisen," *i.e.*, God hath arisen, or "help (against) the enemy." Tob-Adonijah, "good is the Lord Jehovah," is a name of one of the teaching priests sent out by Jehoshaphat, and is to be compared with Tobiah, "good is Jehovah." The only remaining name of the class, Adoniram, is probably not "Adonai is exalted," as if compounded of the word Adonai, which is only used of God ; but either Adon (Adoni) is applied to God in its lower sense, as in Adonijah, or it may bear reference to the king, the human lord and sovereign to whom the parent of the child thus named owed allegiance, and may commemorate some great accession to his power, or dignity, or glory.

Two persons are recorded as having names compounded with the Divine title Shaddai. They were both fathers of men who were at the head of their respective tribes when numbered by Moses and Aaron in the wilderness. The first was Zuri-shaddai, father of Shelumiel, the captain of the host of Simeon. His name signifies "my rock is the Almighty." The word *tzur*, "rock," is compounded with *El* in Zuriel, "my rock is God," the name of the chief of the Levitical family of Merari, and in Elizur, "[to whom] God is a rock," the name of the captain of the host of Reuben. Pedahzur also occurs at the same period, as the name of the father of Gamaliel, captain of Ma-

nasseh. The interpretation of this name is, "the Rock hath delivered;" "the Rock" evidently meaning God. In all these names we have the sentiment so conspicuous in the song of Moses, in which Jehovah is repeatedly spoken of under the figure of a Rock—"the Rock of Israel's salvation," "the Rock that begat thee," "our Rock," as opposed to the "rock," or deity, of the enemies of the people of God, (Deut. xxxii. 4, 15, 18, 30, 31, 37.) No term applied to God is more familiar to the devout and spiritually-minded readers of the Psalms. It is found in the most encouraging and consolatory of these divine compositions, and commends itself to the intelligence of all, as conveying a graphic and comprehensive idea of the character of God, as the protection, shelter, and security of His people. It will be seen by reference to the margin of our Bibles that the word is used for God more frequently than appears in our version, which sometimes substitutes for it such words as "strength," "strong," or "mighty one." The most remarkable instance of this is in the well-known passage in Isaiah, "Trust ye in the Lord for ever, for in the Lord Jehovah is *everlasting strength*." Spiritual instinct has rescued from its secondary position in the margin the literal rendering of the prophet's language, "The Lord Jehovah is the *Rock of Ages*," fully appreciating its superiority

in power and fulness to the paraphrase in the authorized text; and, under the same hallowed influence which dictated the well-known strains of a Christian psalmist, legitimately appropriates the title to Him who is now revealed to the Israel of God as the Rock of our Salvation.

It has been thought that the names in which the word *tzur*, "rock," is a distinguishing element, originated in the miracle of the supply of water from the rock, which was wrought soon after the commencement of the sojourn in the wilderness, nearly a year before the enumeration, or census, took place, which gave occasion to the mention of these names, recorded in the first chapters of the Book of Numbers. But, on this supposition, these names must have been assumed by persons who were men of mature and even advanced age at the time of the occurrence of the event to which they are referred; for two of them are fathers of captains of the hosts of their respective tribes. It is not likely that such a change of names should have taken place in four instances without some allusion being made, in one or other of them, to the existence of a second or former name. But no such allusion is found. The two, if not three, eldest of the persons possessing these names must have been born at the time of the most severe and oppressive persecution of the Israelites by the Egyptians, being, as

fathers of the heads of tribes, probably about the same age as Moses and Aaron. Their names, then, may be taken as expressions of the confidence which pious parents among the Israelites felt in the protection of Him whom they worshipped as the only true God, (*El*,) the Almighty, (*Shaddai*,) and in His sure fidelity to His word of promise, notwithstanding the peculiar dangers to which the whole generation then coming into existence was exposed. And we have here again an example of the early employment of pious sentiments and expressions, and the existence of a current religious phraseology, identical with those afterwards developed in sacred compositions, and by means of them rendered familiar to the Church of a later, and of every succeeding age.

The name Ammishaddai denotes "people of the Almighty." The word Ammi will be recognized, together with its interpretation, as both occurring in a very remarkable passage of the prophecy of Hosea, referred to and explained by St Paul in the ninth chapter of his Epistle to the Romans. On the birth of the prophet's second son, God said to him, "Call his name Lo-Ammi ; for ye are not my people, and I will not be your God." Yet is this language of rejection closely followed by that of reconciliation and promise: "It shall come to pass that in the place where it was said unto them,

Ye are not my people, there it shall be said unto them, Ye are the sons of the living God." Almost immediately afterwards, the words of the Divine oracle are, "Say ye unto your brethren Ammi," (Hos. ii. 1;) that is, as explained in the conclusion of the address thus commenced, "I will say to (them which were) not my people, (or, to Lo-Ammi,) 'Thou art my people, (Ammi.)' In the compound Ammi-Shaddai the pronoun "my" is not expressed, though it may seem to be, by the second syllable of Ammi, as in the names Ammi and Lo-Ammi; the *i*, as in Zurishaddai, and Zuriel, and abundance of similar cases, being a mere connecting form uniting the two component parts of the word. But the deep significance of the name is clearly apparent by comparison of it with these mystical names given by Divine command at a later age, and with a view to ages still in a distant future. As the name Ammi, "my people," expressed God's recognition of Israel's filial relation to Himself, and implied a promise of exceeding great and precious blessings consequent upon that relation, so we have reason to believe the name Ammi-Shaddai, "people of the Almighty," expressed an appeal on the part of some pious Israelite to the God of Abraham, Isaac, and Jacob, under the name by which especially He had revealed Himself to them, putting Him in mind of

the relation to Himself of their oppressed and down-trodden descendants. It was a plea urging the fulfilment of the promise and the covenant by which God had bound Himself to "the seed of Abraham his friend ;" and it was, perhaps, also a profession of faith and trust in God, both as the God of Israel, and as God Almighty. If they were His people, then had He a peculiar interest in them, and might be expected to act on their behalf. If He was the Almighty One, then, whenever He arose to vindicate and deliver them, no human power could prevent their emancipation from bondage, or their inheritance of the blessings which He had promised.

It will have been repeatedly noticed that, as was stated some time since, a word may be compounded with *El* or *Jah*, so as to form a proper name in two ways. The sacred Name may be placed either before or after it, so that of the same word may be formed two names, often in sound very dissimilar, but generally identical in meaning. Thus we have seen that each of the words Jehoia-chim and Jeconiah is in use as the name of the same person ; *Jeho* (for Jehovah) in the former case being placed at the beginning, and *Jah* in the latter at the end, of the verb which signifies "establisheth." So, one of David's captains, the father of Bathsheba, who is in one place called Eliam, is

in another named Ammiel, the position of *El* being reversed with regard to the word *am*, "people." In this way, it is evident, a large number of pairs of words is capable of being produced, and does in fact exist; the words of each pair having exactly the same import, and in many instances, perhaps in most, being regarded as interchangeable in their use as proper names. Several of the names which have been considered in this and the preceding chapter have their duplicates of the reverse formation. Eliezer, "God (be my) help," is the same with Azriel, "(my) help (is) God;" and Eleazar, "God hath helped," finds its corresponding verbal form Azar-êl. Ishmael and Elishama are the same word, both meaning "God hath heard." So Elizur and Zuriel, recently noticed as compounds of *zur*, "a rock." One of the sons of Jehoshaphat was Shephatiah, a name of precisely the same significance as his own, "Jehovah hath judged." Ahaziah, "Jehovah hath laid hold of (for succour,)" is the same with Jeho-ahaz; and the same person was, in one case, known by both names, (2 Chron. xxi. 17, xxii. 1.) Zachar-iah, "Jehovah hath remembered," has its alternative in Jozachar; and Zedekiah, "righteousness of Jehovah," in Jo-sedech, "Jehovah (is) righteous." Jehoash, or Joash, and Josiah, (Yoshiah,) have been shown to be probably both compounds of the word which appears in the

former as the last syllable, *ash*, and in the latter as the first, *yosh*, and to mean, "Jehovah founds, or establishes." Elijah is a word compounded of both the Divine names, and so is Jo-el. The name of the great prophet of Israel may mean, "My God is Jehovah," and so be slightly distinguishable from Joel, which means "Jehovah (is) God;" but it is more probably identical with it, as an assertion that there is but one Divine Being, and that Jehovah is He.

The same word may also be used with either *El* or *Jah*, and thus form two names, which differ from each other only in the particular name of God prefixed or postfixed. Thus, as we have seen, the name Eliakim, "God establishes," was exchanged for Jehoiakim, "Jehovah establishes;" Elisheba (Elizabeth) is "God (is her) oath," and Jehosheba, "Jehovah (is her) oath;" the name Ezekiel means "(whom) God shall strengthen," and the name Hezekiah, "(whom) Jehovah shall strengthen." Michael is the sentence, "Who is like God?" Michaiah asks, "Who is like Jehovah?" A prophet of Israel, a minister of temporal deliverance, was appropriately named Elisha, "God (is) salvation;" the mission of the greatest of the prophets of Judah, who came to announce both temporal deliverance and everlasting salvation, is also clearly represented in his name, Isaiah, "Salvation of Jehovah."

It will thus appear, upon recapitulation of the modes in which the names of God are compounded with other words in order to form proper names, that the same idea may be expressed in four different ways, giving rise to four different names. There are several examples of this among the names recorded in Scripture. Nathan, itself the name of several persons, and meaning "He" (*i.e.*, God) "hath given," entering into composition with *El* and *Jah*, becomes El-nathan, or Nathaniel, "God hath given;" Jo-nathan, or Nethaniah, "Jehovah hath given." Hanan, or Chanan, signifies "He (God) hath graciously given," and is so used by Jacob in speaking of his children, (Gen. xxxv. 5.) It is a name of frequent occurrence, and is united with *El* and *Jah* in every mode of combination, so as fully to express the sentiment of the simple verb:—Elhanan and Hananeel, "God hath graciously given;" Johanan and Hananiah, "Jehovah hath graciously given." The pious belief implied in Nathan and Hanan, and their compounds, that children are "an heritage and gift that cometh of the Lord," is also found in the use of the word Zabad, "He hath given," in various forms, and in its composition, like the two former words, with *El* and *Jah*. Thus we read of several persons named Zabad, of Zabud, and Zabbud, which mean "given," and of Zebudah, which is

the same in the feminine. Two of these, Zabad and Zabud, were sons of men whose name was Nathan. Then we find Zabdi, "gift of Jehovah," and Zebadiah, (Zebedee in the New Testament,) "Jehovah hath given," Zabdiel, "gift of God," and Elzabad, "God hath given." The word *ab*, "father," which is found in connection with a large number and great variety of words in proper names, forms, with *El* and *Jah*, Eliab and Abiel, "God is my father;" Joab and Abijah, "Jehovah is my father;" Eliezer and Azriel, lately noticed, have their counterparts in Joezer and Azariah. Some words occur in three only out of the four possible combinations. Thus, from the word and name Pelet, "deliverance," we have first Palti, (or Phalti,) the abbreviated form of Paltiah, "deliverance of Jehovah." And this, it should be remarked, is also equivalent to Paltiel, "deliverance of God," which is interchanged with Palti, as the name of the same person, (1 Sam. xxv. 44; 2 Sam. iii. 15.) Then we find Piltai, in which *ai* is again an abbreviation of *Jah*; and Pelatiah, in which *Jah* is fully expressed in conjunction with a verbal form, and so meaning "(whom) Jehovah delivered." Lastly, there is the name Eliphalet, varied as Elpalet, belonging to two sons of David, (1 Chron. iii. 6, 8, xiv. 7,) and meaning, "God (is his) deliverance." These are

but three forms, those with *El* at the beginning and end, and that with *Jah* at the end. But the word *Pelet* does not occur with *Jah* at the beginning. The same observation may be made on the word *Melech*, "king." We find *Malchiah*, "Jehovah (is) my king," and *Malchiel*, "God (is) my king ;" also *Elimelech* in the same sense, but nowhere a name composed of *Jah* as a prefix with *Melech*. And, generally, the number of names in which *Jah* or *Jeh* forms the commencement of the word is very much smaller than that of those ending in *Jah*. The same is true of the compounds with *El*. A grammatical reason may perhaps be assignable for this ; the combination of those words with others being probably much more readily effected, in most instances, by subjoining them to syllables than by subjoining syllables to them. Or, it is entirely in accordance with Jewish habits of thought, and with the principles which regulate their whole system of nomenclature, to suppose that, in the majority of words with which *El* or *Jah* could be compounded so as to form human names, it seemed to them more decorous and reverential to assign to the Divine name the less rather than the more prominent position. The feeling which originated the traditionary practice of substituting a word of inferior dignity for the awful name which God had

chosen for Himself, in the reading of the sacred books, can hardly fail to have had some influence in directing and limiting the use of that name when taken into composition with ordinary words, and forming part of the appellations by which mortals were to be distinguished and addressed. This sentiment in regard to the name of God did not arise, or become prevalent, in a superstitious or Rabbinical period of Israelitish history. Its existence from very early times is discernible in the class of names, already repeatedly alluded to, in which the action of God is implied by the mere verbal form, as in Nathan, Hanan, Japhlet, ("he delivereth,") Shaphat, ("he hath judged;") and also, still more remarkably, in the class terminating in *hu*, "he," in which the pronoun is undoubtedly employed reverentially instead of the actual name of God. Two names of this class are of very great antiquity,—Abihu, "(whose, or my) father (is) He," the son of Aaron; and Elihu, "my God is He," the fourth interlocutor with Job. And it may be noticed as a signal example of the spirit of reverence which moderates the use of the Divine name, that in the whole dialogue of the Book of Job God is only once (chap. xii. 9) spoken of by His proper name, Jehovah, though that name occurs freely in the historical portions of the book; and also that Job repeatedly substitutes the pronoun He for God, even in the opening

of a passage employing it to introduce the mention of the Divine Being.*

This usage, moreover, implies habitual reference to God. It is an indication that those who adopted it had God in all their thoughts ; and further, that they were accustomed to give frequent expression to their sentiments and feelings concerning Him. And we may add, that such a mode of speaking of God would only be practised, for the most part, in the company of those who were like-minded with the speaker, for to others it would hardly be intelligible. It is a proof, therefore, when we find traces of it in proper names, of the general prevalence of religious feeling, or the existence of religious associations, or communities, with which the persons practising it were constantly conversant. These instances are corroborated by familiar examples of a similar allusive style of speech. The disciples of Pythagoras, we are told, were accustomed to appeal continually to their master's authority by the phrase, "He said it;" a phrase which, in its Latin form, "*Ipsé dixit*," has become proverbial. Such a formula could not have come into use except among associates animated by the same spirit of reverence and affection for their acknowledged Head. And, among ourselves, when a parent or a much-loved member of a family has been removed by death, it

* xxiii. 3-15, xxvi. 6-14, xxviii. 3, 9. So Bildad, xxv. 2.

is very common for the survivors to speak of him one to another, or in the company of intimate friends, without express mention of his name, using the pronoun only ; and the continuance of such a habit will be in proportion to the affection with which the departed one is regarded, and the frequency of the recurrence of occasions on which his character, his injunctions, his known will, or his actions become the subject of discourse.

Examples of such a mode of designating our absent Master, our great invisible Friend and Brother, are presented to us in the New Testament ; and, as is most natural, in the writings of that apostle who enjoyed the closest intimacy with our Lord, and was privileged to entitle himself "the disciple whom Jesus loved." Throughout his first Epistle, St John repeatedly refers to Jesus by the pronoun "He, Him," without any very explicit previous mention of His name. This is especially observable in chap. iii. 1-7, where the name of God the Father is expressed in ver. 1, 2 ; but our Lord is intended by the words "He, Him," very frequently and emphatically introduced in ver. 2-7. So in ver. 16, "Hereby perceive we the love *of God*," (rather, "love," simply,) "because He" (*i.e.*, Jesus Christ) "laid down his life for us."

The lesson which we have to learn from these observations is not so much the formal imitation of

the usage which we have been considering, as the adoption of the spirit by which it was dictated. Let us endeavour to follow the example thus set before us in the practice of Old Testament Saints, of the Patriarch, and of the Apostle, by cultivating a sentiment of humble reverence for the Divine Majesty, a constant remembrance and consciousness of the presence of our God, the love of Him who "first loved us," and sent His Son to die for our sins, the habit of communion with our invisible Master and Friend, and cordial satisfaction in the company and fellowship of those whose hearts, like our own, are affectionately responsive to the most distant allusion to His most holy and precious Name.



VII.

PROPER NAMES FORMED FROM THE NAMES OF HEATHEN DEITIES.

T is not only among the people of God, the professors of the only true religion, that we find the practice prevalent of constructing proper names from the names and titles peculiar to deity. In the records of all the heathen nations of antiquity, names occur compounded of the names of the idols, or false gods, which they worshipped. Scripture affords some instances in its mention of foreign personages. Of these the most conspicuous are the names partly composed of Baal and Nebo. Baal was the name, or title, of a god very extensively worshipped, for many ages, in the countries lying between the rivers of Mesopotamia and the Mediterranean Sea. He was regarded with especial reverence by the Phoenicians as their tutelar deity, and is often named in conjunction with Ashtaroth, a goddess

of the Zidonians, a Phœnician people. He was also the chief god of the Amorites, or Canaanitish nations, whose land was occupied by the people of Israel; and hence the earliest idolatry of the Israelites, after they had taken possession of Canaan, was the worship of Baal. But even while in the wilderness they had been seduced, by their intercourse with the Moabites and Midianites, into the worship of this deity, under his title Baal Peor. He seems to have been peculiarly the god of the Midianites, being repeatedly mentioned in close connection with them. The proximity of the Moabites and Midianites to the land of Seir, the territory of the descendants of Edom, which lay between the regions inhabited by these two nations, may account for the fact that the earliest mention of a person named after Baal occurs in a list of "the kings who reigned in the land of Edom before there reigned any king over the children of Israel," (Gen. xxxvi. 31, 38.) This is Baal-hanan, the son of Achbor. In his name, it will be immediately observed, the word *hanan* is compounded with Baal in the same way that it is with *El* and *Jah* in El-hanan or Johanan; and it means "Baal hath graciously given," or, "the grace of Baal." In a much later age we meet with the name Eth-baal, as that of the king of the Zidonians, whose daughter, the notorious Jezebel, became the wife

of Ahab, king of Israel; and, by her pernicious influence over her husband, established among his people the worship of Baal. Eth, in Ethbaal, is the word which is compounded with El in Ithiel, and with Jah in Ittai. In both these words it has, according to the opinion of most critics, the sense of "with;" so that they mean "with God," "with Jehovah," "with" being understood to signify "by the aid of," a sense which the corresponding preposition has very commonly in the Greek language, when joined with the word God, or the name of any particular deity. Some, however, interpret Ithiel "God is with me," which gives an actual meaning very nearly allied to the former, though the sense of "with" varies considerably. But the certain meaning of Ittai, clearly a synonymous word, seems to determine that of Ithiel. And analogy is in favour of this interpretation. The words of Eve on the birth of Cain, "I have gotten a man from the Lord," are literally *Eth Jehovah*, "with (or by aid of) Jehovah;" and it was said of Enoch and Noah that they "walked *with* God," *Eth-haelohim*. Jacob, remonstrating with Laban, says, "Thou knowest how thy cattle was (fared) *with me*," *itti*—that is, "by means of me," or, "under my care." Eth-baal, therefore, means "by the aid of Baal," expressing, as in the case of Eve, the acknowledgment of parents to Baal for

the gift of a son, or a dedication of the child to Baal, to be placed under his aid and protection.

A third nation, the Chaldean,—far more remote than the two former from Palestine, but closely connected with the people of Israel, both in their origin, and in the later period of the Old Testament history,—affords several instances of the use of the name of this god, as well as of other deities, in proper names. The king of Babylon, who sent a complimentary message to Hezekiah, was Mero-dach Baladan, son of Baladan. The word Baladan signifies “Baal is Lord;” *Adan* being identical with *Adon* in Hebrew, and the name precisely corresponding to Adonijah—“Jehovah is Lord.” The name of the last king of the Chaldeans was Belshazzar. This word and Belteshazzar, the names given to Daniel at the Babylonish court, both signify “Bel is king, chief”—that is, “Prince of kings;” or, possibly, their meaning is, “Prince of Bel.” Bel is a form of Baal which we meet with in the writings of Isaiah and Jeremiah; for example, “Bel cometh down,” (Isa. xlv. 1,) “Bel is confounded,” “I will punish Bel in Babylon,” (Jer. l. 2, li. 44.)

The word *Baal* means “lord,” in the sense of master, or owner; and is thus freely employed on ordinary occasions in the Old Testament writings. And the words above mentioned, with which it is

found compounded in heathen names, are also the same, or nearly so, with Hebrew words. The fact is that the Hebrew language is almost identical with the Phœnician, or old Canaanitish language, and has a close affinity with that of the Chaldeans and Assyrians. In the case of the Assyrian tongue, the belief in this affinity, long entertained by most Oriental scholars, has been remarkably corroborated by numerous inscriptions on monuments and tablets recently discovered in Mesopotamia.* And as a considerable portion of the prophecies of Daniel is written in the Chaldean dialect of his age, a comparison between this dialect and the Hebrew is easily made, and satisfactorily proves their relationship. The names of many places, as well as persons, and various ancient testimonies, prove that the people of Phœnicia, the Syrians, and Sidonians spoke the same language as the inhabitants of Canaan, and that this was the same with Hebrew, or a cognate dialect. The identity of the Canaanitish with the Phœnician language is what we might expect from the genealogy of the patriarchs of these races recorded in Gen. x., where it is said that "Canaan begat Sidon his first-born, and Heth," &c. ; "and afterward were the families of the Canaanites spread abroad.

* Rawlinson, *Five Great Monarchies*, vol. i., pp. 77-87, 328-346.

And the border of the Canaanites was from Sidon, as thou comest from Gerar, unto Gaza ; as thou goest, unto Sodom." The correspondence of the Hebrew, which is a Semitic language, with the Phœnician, or Canaanitish, which is Hamitic, may be more difficult to account for ; but it is a fact which cannot be doubted. Indeed, according to Mr Rawlinson, the ancient Chaldean dialect, spoken about the time of Abraham, had greater analogy with the Hamitic dialects than with any other, though it was a mixture of the four great varieties of human speech.

The Carthaginians, so well known to all readers of Roman history as the greatest rivals of Rome, were a Phœnician colony. Hence their name Pœni, and the adjective Punic, which is used as equivalent to Carthaginian. The names of several of their distinguished commanders offer examples of the use of the name of the Phœnician deity, Baal, in the construction of proper names, and at the same time afford proof of the relationship of their language to Hebrew. It is somewhat remarkable that the name of the greatest Carthaginian general, the celebrated Hannibal, exists in Scripture. It is the same with Baal-hanan, the Edomitish sovereign, and means "grace of Baal," or "Baal has graciously given," the position of the name of the god being reversed, as in the case

of many synonymous names in Hebrew. The two names are the same in meaning, just as Jo-hanan and Hanan-iah are the same, or El-hanan and Han-an-êl. Hasdrubal, the name of Hannibal's brother, is similarly composed of the word Baal and a word which is evidently the same with Azar, or Azri, in Azari-ah Azri-el, and means "Baal hath helped," or "help of Baal." This name also occurs reversed in Baleasar, recorded by Josephus as that of the son of Hiram, king of Tyre, the friend and ally of David and Solomon. The father of Hiram, according to the same authority, was Abibal,—a name which means "Baal (is my) father;" as Abijah means "Jehovah (is my) father." Also, among the kings of Tyre, two are named Ithobal, which is the same as Eth-baal, father of Jezebel. Another, who reigned about five centuries before our era, was called Mer-bal. This is the same as Maherbal, a Carthaginian name which occurs in Roman history, and has probably its corresponding Hebrew name in Maharai, one of David's captains. Its meaning is "Baal is speeding," or, "speed (thou, O) Baal;" as that of Maharai is "Jehovah is speeding," or, "speed (thou), Jehovah." *Maher*, it will be remembered, is the first word in the long name Maher-shalal-hash-baz, (Isa. viii. 1, 3,) where it has the signification "making speed," or "speedy."

We find the word Baal, in a few cases, forming the whole or a part of an Israelitish name. Two persons are recorded as bearing the name Baal,—one a Benjamite, brother of the grandfather of Saul; and the other a Reubenite, who lived just before the captivity of the Ten Tribes. When thus used as the whole name, it may be certainly understood in its common sense of “Lord,” or “Master;” but when Baal is part of a compound name, it is undoubtedly the name of the heathen god. The first person who had such a name among the Israelites was Gideon, (breaker, or cutter down,) to whom it was applied as a surname, in the ancient sense of the term, and in whose case such an explanation is given of the origin and meaning of the word, or phrase, thus employed, as may throw light on two similar names which afterwards occur. Gideon received the name Jerub-baal from the brief but spirited and successful defence which his father Joash made of his conduct in throwing down the altar of Baal. “Will ye *plead for Baal?*” he said; “will ye save him? . . . if he be a god, *let him plead* for himself, because one hath cast down his altar. Therefore on that day he called him Jerub-baal, (let Baal plead,) saying, *Let Baal plead* against him, because he hath thrown down his altar,” (Judges vi. 31, 32.)

This name is mentioned afterwards as the well-

known surname of Gideon, with the variation Jerubbesheth, (2 Sam. xi. 21.) Now Besheth, thus substituted for Baal, means "shame, disgrace," "shameful or base thing;" and, according to an ordinary practice of the writers of the Old Testament, is employed contemptuously to denote an idol. It is used by Jeremiah and Hosea as synonymous with Baal: "Ye have set up altars to that *shameful thing*, (even) altars to burn incense to Baal," (Jer. xi. 13.) "They went to Baal-peor, and separated themselves unto that *shame*," (Hos. ix. 10.) At a later period, in the reign of David, and in the family of Saul, this same word is found making part of the names of two persons, both conspicuous in the sacred history,—Ishbosheth, the son of Saul, who succeeded his father as king of Israel, and Mephibosheth, his nephew, son of Jonathan. But each of these is in the Book of Chronicles called by a different name, in which Baal is substituted for Bosheth; Ishbosheth becomes Esh-baal, and Mephibosheth Merib-baal. From the analogy of Jerub-baal it seems reasonable to suppose that the termination Baal, though recorded only in the genealogies of the book of later date, was the original termination of each name. In common discourse, the conventional equivalent, *bosheth*, would be adopted, and the name would naturally be so reported in the historical book

which repeatedly has occasion to mention it. The relation of *Merib* to *Mephi*, in the latter of these two names, is uncertain, as the derivation of *Mephi* is very doubtful. But *Merib-baal* is certainly of kindred signification with *Jerub-baal*; the word *Merib*, familiar to all readers of the Bible in the form *Meribah*, as meaning "contention," being a participle of the same verb of which *Jerub* is a tense. So that Jonathan probably gave his son the name to intimate a defiance of idols and idol worshippers, after the example of Joash, varying the notion *Jerub-baal*, "let Baal plead, or contend," by *Merib-baal*, "contender against Baal." *Mephi* is interpreted by some as having the sense "destroyer, exterminator," by which the same resolution and defiance would be expressed in somewhat stronger language. It is much more difficult to account for the name *Ishbosheth*, "man of shame," or *Eshbaal*, "man of Baal." The latter word, if it formed the name of a heathen, would be understood to denote dedication to Baal. But it could not have been employed in this sense as the name of a son of Saul, born soon after the time when he was appointed king over Israel.* And it seems

* Saul reigned forty years, (Acts xiii. 21.) *Ishbosheth* was forty years old when he succeeded his father. But there was probably a considerable interval between the death of Saul and the accession of *Ishbosheth*, since he is said to have

quite impracticable to extract from it any signification allied to that of Jerubbaal, or Meribbaal, involving a sentiment of hostility to the false god and his worship. Nor can the word *Baal* be supposed to have represented, in general apprehension, any other personage than the deity so called, since its interchange with *bosheth* certainly indicates its application to that deity. A conjecture may, however, be hazarded, which affords a not entirely impossible solution of the difficulty.

This fourth son of Saul was born, perhaps, four or five years after Saul, most unexpectedly, became the first king of Israel. His name may have been given him by his mother,—a circumstance of which many examples exist,* and may have been intended to mark the high dignity recently attained by her husband. *Ish* is husband, as well as man; and *Baal* is “Lord,” or “Master,” as well as “husband.” *Ish-Baal*, then, may mean “(my) husband is lord,” just as Elimelech means “God, or my God, is king,” or Abner, “his father is Ner,”—*Baal* being used as a higher family title than *Ish*; or with reference to Saul’s lordship, dominion, and right of ownership in regard to the people of Israel. It is very remarkable that the

reigned only two years, and these are evidently the last of the seven years during which David was king of Judah only.

* The sons of Leah and Rachel; Samuel; Ichabod.

next superior in age of the sons of Saul, Malchishua, bears a name in the composition of which the word for king (Malchi, from Melek) has part. If he was born three years before his brother Ishbaal, his name, given so soon after his father's accession to the throne, would appear to be still more distinctly an allusion to a fact so important in the family history.

The substitution of *bosheth* for *Baal* in the word Ishbosheth may be accounted for by the ambiguity of the name Ishbaal, which might to most minds convey the sense "man of Baal," when we consider the notice taken of the meaning of proper names, and the importance attached to it, as well as the prevalent sensitiveness or jealousy in regard to the use of the name of an idol god. An instance of this feeling, as encouraged under Divine teaching, is given in the prophecy of Hosea, in which God, representing Israel as His spouse, says, "It shall be in that day that thou shalt call me Ishi, (my husband,) and shall call me no more Baali, (my lord.)" And the reason is thus given: "For I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name." Here it is evident that the use of the word Baal, in its ordinary sense, as applied to a husband, is proscribed because it was the name of an idol; for there is no proof whatever that

Jehovah, who is here the speaker, was ever worshipped by the name of Baal, as He appears to have been under the name and figure of the golden calves of Jeroboam. It is worthy of notice that, in this passage, both the words which form the name Ish-baal are introduced, and in such a manner as to show that the name, having originally the meaning which we have supposed, might yet pass into the form Ish-bosheth, in consequence of the idolatrous use of the word Baal. Poole, in his Synopsis, gives the following summary of the comments of various expositors on this passage :—"The name Baal is prohibited, to show detestation of idols, because the word is ambiguous, and common to idols. Although the word Baal, in ordinary use, means a husband, Israel shall not be allowed to employ it, (in speaking of or to God,) through horror of the name, which was applied to an idol; lest, while the people are speaking of one thing they should remember another, and, uttering the name Baal, should think of the idol." Simonis explains the name Esh-baal to mean "fire of Baal," since the word *Esh* may signify fire, and intimates that the sense is equivalent to that of Mephibosheth, "consumer or destroyer of Baal." He considers the change from Esh in Esh-baal, to Ish in Ishbosheth, to be a play upon words, by which the people of the time expressed their sense of the character of

this incapable and unhappy prince, thus calling him "man of shame." Parallel instances are to be found among the surnames of the Greek kings of Egypt, several of whom were known during their lifetime, and are always mentioned in the history by names which were actually nicknames, and substituted for those which were given at their birth, or which they had themselves assumed. The supposition of Simonis is entirely in accordance with the Hebrew or Oriental usage in regard to proper names, and is, in fact, the same in principle with that which has been offered above, and which accounts for the change from Ish-baal to Ish-bosheth by the popular sense in which the second word of the original name was understood. But most etymologists would agree that it is far more probable that *Esh* should be an abbreviation or corruption of *Ish*,¹ than that *Ish* should become a substitute for *Esh* in this name.*

Among the civil officers of David enumerated in 1 Chron. xxvii., one, who had charge of the olive and sycamore trees, was named Baal-hanan. He is said to have been a Gederite, that is, a native or inhabitant of Geder, one of the old royal cities of the Canaanites. But, as nothing more is known of him, and we have no other hint as to his parent-

* *Ish* becomes *Esh*, in Hebrew, by leaving out a letter; *Esh* becomes *Ish* by introducing one.

age or extraction, no reasonable conjecture can be formed to account for his possession of a name which certainly has the same meaning with that of the king of Edom mentioned in Gen. xxxvi. 29, and with that of the Carthaginian Hannibal, and implies a belief in the existence and action of Baal as a divine or spiritual being.

Other names of heathen deities are found in the composition of Assyrian and Chaldean proper names recorded in the later portions of the Old Testament history. Adrammelech, the name of one of the two sons of the Assyrian king Sennacherib, by whom he was murdered, is also the name of one of the gods of Sepharvaim, an ancient Chaldean town or region. The word means "splendour or glory of the king." One of the princes of Nebuchadnezzar, king of Babylon, present at the taking of Jerusalem, is called Nergal-Sharezer; and Nergal is the name of the tutelar deity of the Cuthites, a Mesopotamian people, from whom the same king brought settlers to colonize Samaria. The signification of the idol's name, as well as of the word joined with it in the proper name, is uncertain; but as Ner means "light," the deity worshipped under this title was probably the sun, or the dawn, or fire. Sharezer is the name of the second of the parricidal sons of Sennacherib. It is also the name of an Israelite men-

tioned in the Book of the prophet Zechariah, (chap. vii. 2,) and is accounted for as belonging to an Israelite by the fact that he must have been born during the seventy years' captivity, and, like Daniel and his three companions, received a Babylonish name. Very probably Nergal formed the first part of these names, as in the former in which it is expressed. Its suppression in the last instance may readily be explained by the aversion of the returned captives to idolatry, and consequently the indisposition of any one of them to retain as part of his own name that of a heathen god.

The idol Nebo is mentioned by the prophet Isaiah, in connection with Bel, as one of the principal objects of Babylonish worship, "Bel boweth down, Nebo stoopeth;" and Nebo, as well as Bel, or Baal, forms a portion of various royal and princely names conspicuous in Chaldean history. The most important example is Nebuchadnezzar, the conqueror and enslaver of Judea. Among his princes or generals we find Nebu-shasban, Samgar-nebo, and Nebu-zaradan, captain of his guard, (Jer. xxxix. 3, 13.) And we learn from various historians that his father's name was Nabo-polassar, and that one of his predecessors in the kingdom of Babylon was Nabo-nassar, who is also called Beleses, and is, on good grounds, identified with Baladan, the father of Merodach Beladan, mentioned by Isaiah. The

word Nebo is the name of a mountain east of Judea, from which Moses surveyed the promised land before his death. It probably means "height;" and, used as the name of a deity, would correspond to the word *al*, "high," or *Elyôn*, "most High," applied to the true God. The termination, variously written *ezzar*, *ezer*, *asar*, or *assar*, which is found in several of these names, is undoubtedly a word denoting high office or station, and is generally rendered as "prince." The name of the great king Nebuchadnezzar is interpreted by some to mean "Nebo, prince of gods," or "prince of Nebo the god."

Some instances have already been given of Greek names compounded of the word for God, or of the names of some particular deities. The use of such names was common among the Greeks. The names of nearly all the gods which they worshipped may be found in the composition of proper names. But by far the greatest number of names thus composed is made up of the words Theos, the general term for God, and Dios, an inflexional form of the name of their greatest god, known as Zeus, or more familiarly to most under his Roman appellation, Jupiter. The readers of Grecian history will remember how often names beginning with Theo or Dio, or ending with theus (Theos) occur. Of the names of other deities we have some examples in Greek names

belonging to persons mentioned in the New Testament, as Apollos, an abbreviation of Apollonius, "belonging to Apollo;" Phœbe, an actual name of the goddess Artemis, or Diana; Hermes, the name of the god called by the Romans Mercury; Nereus, the name of a sea god; Hymenæus, "belonging to the god of marriage, Hymen;" Dionysius, belonging to Dionysus, or Bacchus; Diotrophes, "nourished or cherished by Zeus;" Demetrius, "belonging to the goddess Demeter, or Ceres."

It has been observed that some of these heathen names express sentiments with regard to the Divine Being, or some imaginary tutelar deity, identical with those which are contained in certain Hebrew names. But the number of names significant of the attributes of God, or of feelings of veneration, or gratitude, or devotion towards Him, or any usurper of His titles, among the Greeks, and other heathen nations, is very small compared with the number of such names among the people of Israel. Nor is it in number only that names of this class exhibit their superiority. The ideas and sentiments of which God is the object, involved in the greater portion of the heathen names, are very meagre in character and limited in their range, contrasting remarkably with the fulness, richness, extent, and variety of the conceptions of God, and of His relations and dealings with man, presented in the long

lists of Hebrew names compounded with the words *El* and *Jah*. Excluding all fanciful, or even doubtful etymologies, and all mystical interpretations,—such, for example, as profess to discover the mystery of the Divine nature, and the characteristic truths of the gospel, in Old Testament names,—there remains in these names a mass of statements and propositions concerning God, His attributes, His will, His works, and ways, from which we might, dependently of any other sources of information, attain to a full understanding of the religion, both doctrinal and practical, of the people among whom they were in use. It would not be difficult to extract from them a theology, a creed, a rule of life, and a liturgy. And the representation thus afforded of the character of God, and of the views and feelings of His worshippers, would commend itself to any mind as a religion in the highest degree sublime and pure, and infinitely superior, as a system of belief and of moral and spiritual sentiments, to any other religion actually in practice among ancient nations, or existing theoretically in their writings. Moreover, the religion, the principles and doctrines of which can be ascertained, and could be exhibited in theological form and order by means of Israelitish names, will be found to coincide perfectly with the religion which is dogmatically and historically presented to us in the

records which contain these names. As has been shown in various instances, and might be shown in numerous others, the expansion of the idea concisely and elliptically signified in a name is identical with some important declaration of Divine truth, or of man's duty or relation towards God, found in the Hebrew Scriptures,—in the Law, or the Prophets, or the Psalms. This coincidence is a valuable testimony in favour of the credibility of these records, as the literature of a people possessing a religion different from any other that existed in the world during the whole course of their national history, and claiming to be the religion originally taught to man by his Creator; for no one will attempt to account for this remarkable agreement by the supposition that the names were invented to support the statements of facts, and of religious truth and opinion, found in the various documents of the Hebrew literature. If, then, they do support them, there was such a religion, so made known, so established, so received, as the books represent it to have been. Hence, also, they corroborate the character which the Jewish people, and the writers of the New Testament, ascribe to these books as a revelation. The names themselves were not a revelation, given in detail to the persons who imposed or assumed them. But they imply knowledge and information on divine and

sacred subjects, possessed in common by their authors, which could only be obtained by them from what they at least recognized as a revelation. Now, the books embody all such knowledge and information as were necessary for the origination of the names, and without which they could not have existed. They are therefore fairly entitled to be considered as the acknowledged revelation, or the records of the revelation, on which the names depend.

But the chief value of this class of Old Testament names does not consist in the evidence which they afford of the historical truth of the narrative in which they occur, or of the reality of the profession and practice of the religion which the books of the Old Testament teach. The study of them is rather to be recommended as presenting testimonies and examples of personal and domestic piety, as it existed in the ancient Church of God, proofs of the oneness of the spirit which dwells in the hearts of true believers in every age, and as supplying us with the means of placing ourselves in spiritual sympathy with many a one whose experience has been like our own, but whose time of trial has long since passed away, and who now "through faith and patience inherits the promises."

It is true that among those who bore and those

who gave such names there were some whose characters were the very opposite to those of believers and saints. But these, we may be well assured, were not the originators of the names. Passing beyond these to the persons to whom the names were in the first instance due,—knowing, as we do, from the usages and character of the Israelitish people, that the signification of a name was indicative of some real fact or feeling,—we clearly recognize in these persons the possessors of faith and hope, of trust and love, which had the same object as our own,—a personal God, the one, only, eternal, infinite Jehovah, made known to us by the historic facts of His personal manifestation, and apprehended by our intellect and affections through the special grace of His indwelling Spirit. Thus, as in so many other ways, open to us by means of the Divine word of the Old Testament Scripture, there is established between the present and the distant—even the most remotely distant—past, a true communion of saints, available for our encouragement and instruction in righteousness, especially useful for the purposes of inward and searching self-examination, and tending to stimulate, by example and comparison, our growth in grace, and our progress towards the attainment of spirituality and nearness to God in heart, life, and character.



VIII.

BIRTH NAMES.



THE class of names upon the consideration of which, under the title of Birth Names, we now propose to enter, consists of those which are known to have been given at the time of birth, or which bear reference to circumstances attendant upon the nativity of those who possessed them. As the custom of naming children at, or very soon after, birth has been prevalent from a very high antiquity, perhaps most of those names which have been already noticed, as well as most that occur in Scripture, were birth names. So regarded, all these names may be divided into two classes,—the historical, and the sentimental; the former comprising those which were due to some peculiarity in the person of the new-born infant, or to some event that had happened in the family or the nation near the period of birth; the latter composed of names which

express some moral or religious truth, or some hope, expectation, or desire, either of a general character, or on behalf of the child in particular.

In that curious dialogue of Plato, the *Cratylus*, to which allusion has already been made, he has remarked (i. 397) that many names are given in the spirit of prayer; and it is singular that he instances in three names, two of which occur, and the equivalent of the third, in the Bible,—*Eutychides*, which is the patronymic form of *Eutychus*, “fortunate,” or “successful,” (Acts xx. 9;) *Theophilus*, “beloved by God,” (Luke i. 3;) and *Sosias*, which has the same meaning as *Hosea* or *Hoshea*, “causing deliverance, or safety,” (Num. xiii. 8; 2 Kings xvii. 1; *Hosea* i. 1.)

The names of the sentimental class, as well as of the historical, would, at least in the first instance, be for the most part due to some occurrence or conjuncture of affairs, domestic or national, which might be connected in a parent's mind, more or less closely, with the future character or fortunes of his child. Upon this principle various proper names have been conjecturally accounted for in the preceding pages. But there remains a large number, of the owners of which so little is known, (of many, nothing more than their names, and the time in which they lived,) that it would be extremely rash

to attempt to decide by means of etymology the reasons for their imposition.

There is, however, a considerable proportion of names given at birth to personages prominent in the Scripture narrative, the origin of which is expressly stated. And from these we may draw some inferences, with varying approximations to certainty, as to the circumstances, or sentiments, which gave rise to the choice of similar words and phrases as proper names in other cases, concerning which no explicit information is afforded.

No practice can be traced to a more remote antiquity than that which we are now considering. The first-born of the human family was named, apparently by his mother, from an expression of satisfaction and hope to which she gave utterance at his birth. "Eve gave birth to Cain, and said, I have gotten [qanithi] a man from Jehovah." There are various interpretations of the word which our version renders "from." Some, among whom is Luther, maintain that it is not a preposition, but the definite article *the*, employed, as it often is in Hebrew, to indicate that the word to which it is prefixed is in the objective or accusative case. And so they understand the words to mean, "I have gotten a man, even Jehovah;" and suppose that Eve thus expressed her hope, or belief, that this child was the promised seed who

should bruise the serpent's head, and evinced her knowledge that the Redeemer would prove to be God himself, Jehovah, manifest in the flesh. But if she had so deep an acquaintance with the mystery of the incarnation, it is surprising that she should not also know that many generations must pass away before that great event should take place. Others render "with Jehovah"—*i.e.*, "by the grace or blessing of Jehovah." But the most probable sense is that with which we are all familiar through our English version—"from," as "the gift of" Jehovah. Eve employed a term of endearment in speaking to, and of her child, which nature prompted, and which, perhaps, has often been uttered by the lips of every fond mother. She called him her "treasure," Cain signifying "acquisition," or "possession." And the feeling of maternal tenderness and exultation thus expressed being connected in her mind with devout gratitude to God, and a vivid apprehension of His personal action in Providence, as the Author and Giver of every good gift, she repeatedly acknowledged the blessing with which she was now enriched, as a treasure obtained from Jehovah. It is not clearly ascertainable from the sacred text whether the use of the noun, as applied to the child, preceded that of the formula of thanksgiving, or the reverse. It was probably the frequent reiteration of both that

occasioned this adoption of the word as her son's name. We may here, as in other cases already noticed, observe the same pious sentiment in the formation of a proper name which was fully developed afterwards in the language of an inspired writer of a much later period. The name "Cain,"—"possession," or "acquisition,"—interpreted by the saying of Eve, is equivalent to the acknowledgment of the psalmist, "Lo, children are an heritage of the Lord, [Jehovah :] and the fruit of the womb is his reward." Cainan, the name of the son of Enos, grandson of Adam, is the word Cain with an addition which renders the meaning more emphatic—a great possession.

In the name Ahuzzath, belonging to a Philistine called "the friend" of Abimelech, the king of the Philistines in Isaac's time,—and in Jerushah, the name of the mother of Jotham, king of Judah,—we find the same notion as in Cain, each of these words signifying a "possession." But it is probable, especially in the first instance, that there was no religious sentiment connected with the imposition of these names ; they may have merely signified the value or preciousness of the children so called in the estimation of their parents. But in the name Mikneiah, which is that of a Levite harper in David's time, is comprised all that is implied in the name Cain, and in the words of Eve:

It is composed of a noun (Miqne) signifying "possession," which is of the same root as Cain, with the termination Jah ; and its meaning is "possession of Jehovah"—*i.e.*, a possession given by Jehovah.

The name of the second son of Adam and Eve is recorded as if given at his birth, but without any reference to its origin. Yet since the names of both their first son and third are representative of facts apprehended, or sentiments predominant, in the mind of their mother at the time of their birth, it is most reasonable to suppose that the name of the second son, Abel, had a similar character. It is difficult, however, to form a feasible conjecture as to the circumstances and feelings which gave rise to the name. It is the first example of an ill-omened name. The word Abel, or rather Hebel, is that which in our translation is almost always rendered "vanity ;" as in the well-known passage in the opening of the Book of Ecclesiastes, and in the frequently recurring declarations in that book, "All is vanity." It derives this sense from its original meaning, "breath," or "vapour," and must be understood to denote that which is unsubstantial, transient, fleeting. But why should Eve call her second son by such a name? Some say, to mark her disappointment of the hope which she had entertained with regard to Cain ; others consider it due to a prophetic impulse, or to a

presentiment, verified in his early and tragical death. But, quitting all speculation on the special cause for the name, we may feel satisfied to discover in it a record of Eve's impression as to the character of human life in our fallen and penal state. Experience had by this time taught her the meaning of the curse upon man, and woman, and the ground ; the daily trials and difficulties of the outcast pair were perhaps at that period greater than they had at first apprehended, and greater than in after-time. Her sense of the worthlessness and emptiness of all things belonging to humanity would be rendered more definite and active by the birth of another son into this world of change, uncertainty, and sorrow ; and on such an occasion her state of mind would naturally find expression in language applied to the new-born child. Her thoughts and feelings, condensed into the one word which became his name, were doubtless identical with those to which utterance was long after given in the inspired book already referred to, and on which that name might be inscribed as its motto and subject,—“Who knoweth what is good for man in this life, all the days of the life of his vanity which he spendeth as a shadow?” (Eccles. vi. 12.)

It is to be observed that the word *Hebel* occurs nowhere else in Scripture as a proper name. The word *Abel*, which has in the Septuagint, and hence

in our version, the same spelling, and forms, in combination with other words, the name of several places, is from a totally different root, and means a "meadow," or "grassy plain;" in one instance, "lamentation," as explained in the narrative,—Abel-mizraim, the mourning of the Egyptians, (Gen. l. 11.)

On the birth of a third son, after the death of Abel, Eve is reported, in Gen. iv., to have said, "God hath appointed me another seed instead of Abel, whom Cain slew," and hence to have called the name of her son Seth, which means "appointed." The word is, literally, "placed;" but this, in the Hebrew language, like the corresponding word in Greek, which is used in 1 Tim. ii. 7, Heb. i. 2, 1 Pet. ii. 8, and several other passages, frequently takes the sense of "appointed." It is evident that Eve regarded Seth as ordained by Divine election to be the progenitor of a race which she had fondly expected would descend from Abel. She excludes all consideration of her first-born, Cain, and his offspring. It cannot be affirmed as certain that in the use of the word "seed" there is a reference to the promise concerning the seed of the woman given immediately after the Fall; but this appears extremely probable from the connection of the word with the idea of ordination and election apparent in the term which she adopted as her son's name;

and the supposition is strengthened by the fact that, on occasion of the giving of the next name the signification of which is noticed, (Gen. v. 29,) very distinct allusion is made to the circumstances of the Fall.

In Gen. v. the birth of Seth is again recorded. "Adam lived an hundred and thirty years, and begat a son in his own likeness, after his image ; and called his name Seth." Here the name is apparently represented as given by Adam. But there is no discrepancy between the two statements ; that of the fifth chapter, occurring in a brief compendium of the early history of the human race, records the name Seth without any explanation of its origin ; and, therefore, Eve not being mentioned at all, naturally refers it to the father, in whom doubtless was vested the right of naming his son, and whose necessary sanction was the same as the imposition of the name. But it being the design of the writer of the previous narrative to account for the name, he traces it to the circumstance out of which it arose ; and that being an expression used by Eve, he, as naturally, speaks of her as being the giver of the name.

The next name the reason for the adoption of which is expressly stated is that of a very important personage, Noah. His father, Lamech, called his name Noah, saying, "This same shall comfort

us concerning our work and toil of our hands, because of the ground which Jehovah hath cursed." The word Noah means "rest," and hence "comfort;" but the word used in explanation, as accounting for the name, and rendered in English "shall comfort," is not, as in the cases already mentioned, and in most of the kind, the verb corresponding to the noun. It is not related to it as *qanithi* is to *gain*, (Cain,) or as *shoth* is to *Shēth*, (Seth;) but it is another verb, *nichem*, having the sense "to comfort," and found in use in this sense as the foundation of various proper names, the best known of which is Nehemiah, "consolation of Jehovah." This instance of the interpretation of a name by a word of the same meaning, but not having the same root, has been alleged as an indication that the language of the antediluvians was not the same as that afterwards spoken by their descendants of the family of Shem; and that the other names recorded in the Hebrew book, Genesis, are only the equivalents in the Hebrew language of the names actually given in the previously universal and probably now lost language of the antediluvian world, (Simones, p. 6.) But this argument is untenable, for the word *Noah* (*Noach*) is as pure Hebrew as the verb *nichem*; and there are other cases, as that of the prophet Samuel, in which the name does not exactly correspond in derivation, or even meaning,

with the expression in which it is recorded to have originated. Besides, although *Noach* and *nichem* are from different roots, there is really a considerable similarity between them, not only of sense, but also of form and sound ; the two letters which in Hebrew constitute the word *Noach* being the first two of the word *nichem*.

There is, however, good reason to believe, as before stated, (Chap. V., p. 134,) that all these names are really translations of those which the persons now denoted by them had received in the primitive language of mankind.

The saying of Lamech, by which the name of his son was suggested, is an expression of hope concerning the future character and conduct of Noah to which the history of the patriarch's life gives the appearance of an oracle. But the word "rest," or "consolation," is not so precisely significant of the nature of the benefits conferred on mankind through Noah as to make it at all certain that the name was given in the spirit of prophecy. Compensation for the toil of cultivating the earth, or mitigation of the penalties of the curse, is the idea prominent in the name Noah, and in the recorded saying of Lamech. Some such alleviation of human miseries, through a descendant of Eve in the line of Seth, we may reasonably suppose, was an expectation of the antediluvian pa-

triarchs, founded upon the words of the promise contained in the sentence upon the serpent. The observed qualities, intellectual and spiritual, of the son of Lamech, may have excited in the father's mind the hope that he would prove the instrument of the long-looked-for relief and blessing. And it is probable, as appeared in the two earlier cases, that the frequent reiteration of the language in which he expressed such a sentiment would result in the appropriation of the single term which embodied it to the child, as his distinguishing, and, finally, sole appellation. But the expectation of Lamech was certainly not fulfilled by any amelioration of the condition of the then existing race of men through the agency of Noah. Morally, they became worse and worse; and we cannot, therefore, suppose that they enjoyed any improvement in their external circumstances, any diminution or recompense of their toil, by means of a person whose mission for that purpose was direct from God, and announced by inspiration. We must consider, then, that the name given by Lamech to his son arose simply from the persuasion of his own mind, that this child was destined to some important office and service in reference to the whole human race; a persuasion due, however, to a belief in God's promise, and to the pious and thankful recognition of His special grace in the

wisdom and goodness early exhibited in the character of Noah.

The name does not occur elsewhere. One of the daughters of Zelophehad is indeed called Noah in our version ; but the word in Hebrew is totally different from that which forms the name of the patriarch. Equivalent names, however, from the same root are found, the most remarkable of which is Manoah, the father of Samson. This word signifies “rest” or “quiet.”

The fifth in descent from Noah through Shem is recorded to have been called Peleg,—that is, “division,”—because “in his days the earth was divided.” This division of the earth was, undoubtedly, the separation of nations and their distribution in different localities, consequent upon the confusion of tongues. It has been thought by some that this patriarch acquired the name by which he is now known in mature age, inasmuch as the reason assigned for it is that *in his days* the earth was divided. But the expression “in his days” may as well denote the season of his birth as any subsequent period of his existence. And it is far more likely that, as an infant, or a very young child, he should receive this name from his parents, to mark the date of his nativity by the great event of the time, than that such a title should be appropriated to any one person in particular among the grown-

up men of the period, and who must already have had another well-known name.

In the next name the origin of which is accounted for, we have the first instance of a child named by Divine command. This is Ishmael, the son of Abram and Hagar. The word Ishmael means "God heareth," or "God shall hear." And Hagar was commanded, some time before the birth of her child, to give him this name, as the assurance and pledge of the mercy of God towards herself. The angel of Jehovah who appeared to her in the wilderness, when she was fleeing from her mistress Sarah, said to her, "Thou shalt bear a son, and shall call his name Ishmael; because Jehovah hath heard thy affliction." It is doubtful whether in these words there is any allusion to the prayers previously, or at that time, offered by Hagar. Probably the meaning is that God had taken notice of her affliction and pitied her, and determined to relieve her; for this is evidently expressed in the words in which she acknowledged the revelation now made to her:—"She called the name of Jehovah who talked with her, Thou God seest me." And the saying which is reported as having suggested the title under which she worshipped God seems to intimate that, up to this period, He was not the object of her adoration, or at least of her personal faith and trust. The authorized ver-

sion gives this saying thus:—"Have I also here looked after him that seeth me?" But it may be more correctly rendered, "Have I, even here, seen (him) after he saw me?" It is an utterance of surprise and thankfulness, that, in a place and in circumstances so unlikely, God should have revealed Himself personally to her. And she ascribes her vision of God and the knowledge of Him thence acquired, to His previous merciful regard for her, and gracious determination to make Himself known to her. The name, therefore, Ishmael, "God heareth," or "shall hear," attests the compassion of God for the afflicted and destitute, and His readiness to interfere on their behalf; and, although not a record of an answer to prayer, is intended as an encouragement to prayer. It was thus accepted, we cannot doubt, by Hagar herself, and certainly by Abram, to whom, on her return home, she of course communicated the Divine vision and Divine command. On the birth of her child, the appointed name, we are told, was given him by his father. "Abram called his son's name which Hagar bore, Ishmael." And on an important occasion, thirteen years afterwards, if he did not make the divinely-given name the foundation for his plea in interceding for blessings upon his son, he can hardly fail to have remembered its meaning, when he presented the petition, "O that Ishmael

might live before thee!" He certainly must have been reminded of it by the significant, gracious reply, "As for Ishmael, *I have heard thee.*" An illustration of the truth taught by the name, and possibly of the benefit arising from a practical application of it, was soon afterwards given in the case of Ishmael himself, when, having been with his mother dismissed from his father's abode, and wandering in the desert, he became exhausted for want of food and drink, and Hagar had cast him under one of the shrubs, and retired to a distance that she might not see him die. Then it is related that "God *heard the voice* of the lad: and the angel of God called to Hagar out of heaven, and said unto her, What aileth thee, Hagar? fear not; for God hath *heard the voice* of the lad where he is." Whether the voice of the lad was the voice of prayer, or only the voice of lamentation, the language of the narrative, and of the angel, forcibly attests that God, for a second time in the experience of Hagar, justified the character which He had given to Himself in her son's name.

Several other persons are mentioned in the history of much later times as possessing this name. The grandfather of one of these was named Elishama, a word of nearly the same meaning, "God hath heard," (Jer. xli. 1.) In this sense also we must understand the name Samuel. Shemaiah,

the name of the prophet of Judah in the reign of Rehoboam, is the equivalent compound with Jah, "Jehovah hath heard." This is a name of frequent occurrence.

The uncompounded and substantive forms, Shammuah or Shomeah, Shema, Simeon, have the same signification. Most of these words were probably, two certainly, chosen as names to mark the fact that the persons designated by them had been born in answer to prayer, or in gracious consideration of the desires of their parents for offspring. And in this respect they differ from the name Ishmael, which, as we have seen, was in the first instance given to commemorate a manifestation of Divine favour in time of affliction.

It is remarkable that, of the sons of Abraham, "he who was of the bond-woman," and "born after the flesh," received from God a name of deep spiritual import, conveying a fact and a promise of the utmost value, intelligible to all who heard it; while "he who was of the free-woman, by promise," and "born after the Spirit," was, by the same supreme authority, called by a name which was the record of a circumstance of apparently a trivial character, and which of itself taught nothing and promised nothing. The name Isaac—which means "he laughs," or "shall laugh," or, impersonally, "there is or shall be laughing"—

undoubtedly arose out of the incident which, as related in Gen. xvii., occurred when God announced to Abraham the near fulfilment of the promise long before made, that he should have a son. Abraham was at this time ninety-nine years of age, and his wife Sarah ninety. On receiving this definite assurance, "Abraham fell upon his face and *laughed*, and said in his heart, Shall a child be born unto him that is an hundred years old, and shall Sarah that is ninety years old bear?" This laughter was the result of mingled emotions. The act of the patriarch in prostrating himself before God implies adoring gratitude, an overwhelming sense of the Divine goodness. The unuttered language of his heart acknowledges the difficulty he still felt in realizing the certainty of the blessing. Future scenes of parental bliss, scenes to be characterized by mirth and merriment, presented themselves vividly to his imagination ; and perhaps, at the same time, his perception became very distinct of the incongruity of such satisfactions and delights with his own and Sarah's venerable age and appearance. The combination of these various feelings produced a state of what we term nervous excitement, which very naturally exhibited itself in laughter. His laughter expressed pleasure and exultation, not unmingled with a sense of personal unworthiness, and unfitness for the promised

boon. And it certainly was not considered by God as unseemly or irreverent, or as indicating unbelief, but accepted as suitable to the occasion, and made a symbol for the purpose of signaling and recording it. When the Divine voice was next heard by Abraham, it was in these gracious words: "Sarah thy wife shall indeed bear thee a son, and thou shalt call his name Isaac; and I will establish my covenant with him for an everlasting covenant, and with his seed after him." Isaac, "he laugheth," was evidently thus chosen for the name of the promised heir in confirmation of the joyous expectations of the patriarch, and as representing, by a simple form of expression characteristic of that early age, the radiant happiness which was to light up the evening of his days. The command, "Thou shalt call his name Isaac," was equivalent to the promise given many centuries afterwards, on a similar occasion, to the aged Zacharias: "Thou shalt have joy and gladness, and many shall rejoice at his birth." Thus, the name of the heir of the covenant, although not to the ear, or in terms, so dignified or so spiritual as that of his brother Ishmael, yet, as interpreted by its history, possessed a significance which rendered it the symbol and earnest of blessings, and a token of the believer's satisfaction and complacency in the anticipation and realization of the promises of his God.

But an incident occurred after the name had been appointed which would connect with it ideas of a very different character ; an incident, too, to which, in the absence of any other information, every reader of the patriarchal history would be disposed to refer the origin of the name. This was the unbelieving and irreverent laughter of Sarah when she overheard the repetition of the promise made to Abraham that she should bear a son. Her laughter was noticed, and reproved, by the Divine promiser Himself ; and sinful as it was, it was followed by a greater sin ; for in her fear she denied the fact, saying, "I laughed not." Practically she exhibited disbelief, first, of the omnipotence, and then, of the omniscience of God. Now, although this conduct of Sarah did not give occasion for the name of her son, the circumstances in which it occurred were so closely parallel to those which attended the imposition of the name, that it could not fail to become commemorative of her laughter as well as of that, so different in its cause and meaning, of her husband Abraham. Thus it might represent the perception which the carnal mind entertains of the promises of God, the incredulousness and mockery with which it too often receives the announcement of the wonders of His grace. "The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him."

Sarah, however, though chargeable on this occasion with unbelief and levity, was not an unbeliever nor profane, for she was one counted worthy to be set forth by an apostle as an example of "the holy women in the old time who trusted in God." The Divine rebuke took effect upon her and humbled her, and was succeeded by that grace which always raises and restores the fallen who repent, and seek forgiveness of Him against whom they have sinned. When her son was born, and, on the day when he received the seal of the covenant, was formally and solemnly designated by the name which God had appointed, Sarah said, unquestionably in allusion to his name, "God hath made me to *laugh*, (hath made, or wrought, or appointed *laughter* for me.) Every one that heareth *will laugh* with me." Her words, we cannot doubt, bore reference to her former laughter; and if so, they strongly mark her sense of present acceptance, and assurance of the Divine favour. That laughter had been reproved by God, and in her fear denied by herself; but now God had encouraged her to laughter, and she was not afraid to acknowledge and proclaim it. She remembered her sin, but she could remember it as a sin forgiven. Doubt and distrust had been turned into gratitude, and confidence, and hope; and she felt exultation in the thought that she had personally become a monu-

ment of the long-suffering, and forbearance, and loving-kindness of God.

We see, by this instance, how very expressive the circumstances attending a birth may render a name which in itself has apparently either little meaning, or a trivial one, and the origin of which, without special information, it would be impossible to discover.

Of a similar character is the next name of importance which occurs in the history of the great patriarchal family. Jacob, the son of Isaac and Rebecca, derived his name from an incident of his natal hour : " He took his brother by the heel in the womb." The verb " to take by the heel " is *aqob*, and the word Jacob (or *Yaäqob*) means " he taketh by the heel." The verb is figuratively employed to denote the action of deceiving, or defrauding, which is expressed also by the corresponding Latin word *supplantare*, (from *sub*, under, and *planta*, sole of the foot,) whence the English " supplant," used to translate the Hebrew word *aqob* in Gen. xxvii. 36, Jer. ix. 4. In the former of these passages Esau alludes to his brother's name as significant of his character : " Is not he rightly named *Jacob* ? for he has *supplanted* me these two times ; he took away my birthright, and behold now he hath taken away my blessing." In the latter, the prophet, deploring the low state of

morals among the people of his time, says: "Every brother will utterly supplant (supplanting will supplant, *āqob yaāqob*;)") words in which one can hardly help suspecting a reference to the treatment of a brother by the ancestor from whom the people derived one of their patronymic appellations.

But, however characteristic Jacob's name may be of some of the transactions of his life, we have not the same authority as in the case of Isaac of attributing the name to Divine command. We may not, therefore, suppose that it was oracularly given as prophetic of the mental and moral qualities and of the actions of its possessor. That notice should be taken of it when its meaning seemed to coincide with, and describe, the nature of his conduct on particular occasions, is perfectly natural, and has its parallel doubtless in the experience of us all, and is an example of what must have been constantly occurring among a race which various circumstances, previously discussed, had rendered peculiarly sensitive to the significance of proper names. The reason assigned for the name in the sacred narrative is similar to that assigned for the name of his brother Esau, who was so called from the fact that he was born covered with hair.*

* Thus Hirtius, the name of a Roman *gens*, is probably derived from *hirtus*, hairy, shaggy, and due to the personal appearance of its founder.

Comparing with these names, and the account given of their origin, that of Pharez, the son of Judah, that first bestowed on the youngest son of Jacob, (Benoni,) and several others afterwards to be mentioned, the meaning of which evidently refers them to the same class, it will appear almost certain that any very marked characteristic of the newborn infant, or any emphatic expression or exclamation uttered by one present at the birth, or any noteworthy circumstance connected with the birth itself, was considered a providential indication of the name which the child ought to bear. Perhaps there was a prevalent impression, not altogether unwarranted by experience, though we must pronounce it superstitious, that such a name would prove an augury of the future character, or destiny, of the individual to whom it was given.

We cannot, however, be surprised that this opinion should obtain credit among the Israelites when we consider that a learned German, who wrote not two centuries ago, composed a dissertation on the subject of this class of names, in which he has collected numerous examples from Greek and Roman history of persons bearing names which have proved ominous of the prosperity or adversity, the virtues or vices, of their lives.

Two names are found in the later genealogies which have affinity with the word Jacob. Jaäkobah,

the name of a descendant of Simeon, is in fact the same as Jacob, with the addition of the letters or syllable *ah*, giving it, as some interpret, the sense Jacob-like, (1 Chron. iv. 36.) Akhab is the name of a descendant of the royal house of Judah, and also of the chiefs of two Levitical families, (1 Chron. iii. 24, ix. 17, Ezek. ii. 45;) it is a participial form of the verb *aqob*, and might mean "supplanted;" but is with more probability referred to the sense "retard, hold back," which the verb admits of, (Job xxxviii. 4,) so as to mean delayed—*i.e.*, in birth, in the process of nativity, (Hos. xiii. 13.)

The most instructive portion of Scripture history on the subject of birth names is that which records the successive births of the twelve patriarchs, the sons of Jacob, and founders of the Israelitish tribes. The name was, in every instance, given by one or other of the two wives of Jacob, and was suggested by the sentiment with which the child was welcomed by her into the world. Some of these names were prophetically employed in the dying blessings of Jacob; but the signification of most is apparently limited to the circumstances attendant upon the births. So full an explanation is given of these in the sacred text, that it is unnecessary for us to dwell upon each. Three or four, however, require special notice. Jacob's first-born, the child of Leah, the wife whom he had not chosen,

and did not love, was named by her Reuben, for she said, "Surely Jehovah hath looked upon my affliction, (*rāābehonyi*;) now therefore will my husband love me." The word for "looked," *raa*, is represented in the first syllable, *reu*, of the word Reuben; but *reu* (*re-u*) is the plural imperative, and the whole word means, "see ye a son," which is more like an exclamation uttered by the mother, and addressed to her attendants, in the joy of finding her child was a son, than an acknowledgment of the mercy of the Lord corresponding to the actual words which she is reported to have used. The sentiment contained in those words would have been more adequately expressed by such a name as Reaiah, "Jehovah seeth," the name of a grandson of Judah, or Jeriel, "God seeth," that of a grandson of Issachar, and both compounded with the word *rāā*; but it is connected with the name Reuben only by the radical and abstract notion of the verb "to see, or look," and an alliteration of *behonyi*, "on my affliction," with *ben*, "son." We may, however, trace, though, of course, somewhat speculatively, the association of her ideas, by aid of the use made of the same verb on a former occasion, lately noticed. Hagar, it will be remembered, recognized the gracious providence of Jehovah which had watched over her in her distress, by worshipping Him under the title, "Thou God

seest me ;” and she at the same time, and in the words which involved and suggested this title, acknowledged that her own sense of the Divine manifestation—*her vision of God*—was due to His mercy in looking upon her. So we may understand Leah when she had uttered the words, “see a son,” or “look ye upon a son,” to have connected with them the thought that the fact of her being permitted to say this was due to God’s having looked upon her ; that is, regarded her with compassion and favour in her affliction. Her sentiment was this : “I can say, ‘Look ye upon a son,’ because the Lord hath looked upon me.” The reason for the selection of the less expressive phrase as the child’s name, instead of the adoption of a word which would convey the whole of her pious thought, may be found in the importance, amounting to a kind of sacredness, attached, as has been before intimated, to the first utterances on such occasions.

The name of Leah’s fifth son is not fairly represented by the word Issachar, adopted by us from the Jewish vowel-pointing, which neglects altogether one letter (s) in the middle of the word. It should probably be Issaschar ; and this signifies, “he bringeth hire,” “he payeth me my hire.” This name commemorates two sayings of Leah, in which the word *hire* occurred, quite different from

each other in their meaning, and may be remembered as an example of the twofold sense which may be sometimes latent in the Scripture names as well as perhaps in other terms or expressions, especially of an oracular nature. The name appears again as that of a son of Obed-edom, in whose house the ark abode three months in the reign of David ; and it is worthy of notice that two others of the eight sons of Obed-edom, given him, we are told, because "the Lord blessed him," had names of similar import,—Sacar, "hire," and Peulthai, "wages, or reward of Jehovah," (1 Chron. xxvi. 4, 5.) In these cases the idea expressed by the name was doubtless that of Ps. cxxvii. 3 : "Lo, children are an heritage of Jehovah, and the fruit of the womb is his reward ;" in which passage the word rendered "reward" is Sacar, usually and more literally represented by "hire," or "wages."

Zebulon, the name of Leah's sixth son, appears to bear reference to two utterances of Leah closely and naturally connected, the sentiment of each of which it was thought desirable to preserve. She said on occasion of his birth, "God hath endowed me (*zebūdani*) with a good dowry, (*zebed*;) now will my husband dwell with me, (*izbelēni*), because I have born him six sons." The word Zebulon is immediately derived from *zābal*, "to dwell," and means "a dwelling,"—the termination *un*, or *on*,

having an emphasizing or intensifying effect. It was chosen, rather than a word derived from *zabad*, "to give," such as Zabbud, Zabdi, or Zebadiah—names which elsewhere occur—in order to express the more important of the two ideas, that to which the former was subordinate and introductory. But the approximation in sound of Zebel to Zebud would serve to keep up the remembrance of the word first uttered, in its signification of "gift," or "dowry." So again, when Rachel bore her first child, after a long period of hope delayed, she first said, "God hath taken away (*āsaph*) my reproach;" and then we are informed that she called her son's name Joseph, and said, "Jehovah shall add (*yoseph*) to me another son." In this case, as in the former, similarity of sound seems to associate two different ideas, one being predominant. The first idea is that of ablation, or subtraction, in the removal of barrenness; the second that of addition, in the increase of fruitfulness. But the first suggested the second, whether by sense or sound; and hence the second, rather than the first, became the expressed and permanent name.

An illustration of the manner in which words of approximate formation, yet differing in primary meaning, suggested each other to the Israelitish mind, is found in the words addressed by Joshua to Achan, who had caused the disaster at Ai, through

his trespass in the accursed thing. He said to him, with undoubted allusion to his name, "Why hast thou troubled us (*achar-tonnu*?) Jehovah shall trouble thee this day." Here it is to be observed that for Achan, the meaning of which is uncertain, Joshua substituted the common word Achar, "to trouble." Hence the place of execution was called the valley of Achor; and in later times the name of the culprit was written Achar, as in 1 Chron. ii. 7: "Achar, the troubler of Israel;" although there can be no doubt whatever that up to the time of his death his name had been Achan, as it is uniformly written in the Book of Joshua.

Considerable familiarity with the Hebrew language, especially in its earlier periods, and an equal acquaintance with the manners of Oriental, and more particularly Semitic antiquity, are necessary to render intelligible to the modern and European mind these double derivations, interchangeable forms, and apparently forced association of ideas.* None but those who have been led to examine closely into the literature and history of the nations of Western Asia can be aware of the extent to which the spirit of symbolism pervades the phraseology of their discourse and writings, and all their habits of thought and action. But to such it must

* See Moses Stuart on the Paronomasia of the Hebrews. Grammar, § 571. Also M. Renan, "Histoire des Langues Sémitiques," pp. 135, 429.

appear surprising that any possessing, or affecting, a claim to Hebrew scholarship should make a difficulty in accepting as an authentic record, and the work of one hand, the narrative of the births of the sons of Jacob, on account of the double origin assigned to some of these names. It requires, however, no great amount of learning—nothing, in fact, but the employment of a little common sense—to perceive the clumsiness of the supposition that some later writer has added to the document first written, one or the other of each pair of derivations, giving his own, and of course, as he thought, an improved etymology of the name. If the imaginary interpolator supplied, in each case, a new derivation involved in a second saying ascribed to Leah or Rachel, because he felt that the reason for the name which he found in the text could not be maintained, he must have known, and all readers must have perceived, that he was offering a contradiction to the original statement. But it is inconceivable that the editor or reviser of a book which he accepted, or wished to be accepted, either as real history or a decent fiction, should act thus. If, on the other hand, he inserted the second account of the reason for the name because he felt it did not materially differ from the former, or might be reconciled with it, so that the combination of the two might appear to the reader intelli-

gible and natural, what becomes of the objection to ascribing the double derivation to Leah or Rachel herself? If both terms employed could, as it seemed to the interpolator and his readers, reasonably be represented by the name, what should hinder the same coalition from taking place in the mind of Leah or Rachel?

The birth of Jacob's youngest son cost his mother Rachel her life. With her last breath she named this infant Ben-oni, "son of my anguish." But her husband, dear as she was to him, and perhaps because she was so dear, refused to ratify her act. He exercised his paternal authority in exchanging a name which would have been the painful memorial of her greatest sorrow, and his own, for one which was, at the same time, an expression of supreme affection, and an augury of prosperity and honour. He called him Benjamin, "son of my right hand"—a name which displaced the melancholy and ill-omened Benoni, at once, and for ever.

The next names which we read of as given at the time of birth were those of the sons of Joseph. The choice of these is attributed solely to the father. One reason for this may be, that the mother was an alien to the race of Abraham, an Egyptian, and not improbably a heathen. By these names Joseph took occasion to testify his sense of God's goodness to him—first, in his release from the miseries

and degradation he had so long endured; and next, in his present affluence and dignity. Manassah is a participial form, and means "causing to forget;" for "God," said he, "hath made me to forget all my toil and all my father's house." Ephraim, the name of the second son, is a word formed from the verb *pārah*, or *phārah*, "to be fruitful," as is explained in the language of Joseph, "God hath caused me to be fruitful (*hiphrani*) in the land of my affliction." It is worthy to be remarked, as an example of a class of words previously noticed, (Chap. III.,) which, although ending in *im* or *aim*, terminations which express plurality, are nevertheless applied to one object or person. This word has the termination *aim*, which is usually employed to denote duality, as *yādaïm*, two hands, *raglaim*, two feet. Here, like the plural forms with which we compared the word Elohim, (God,) it has a superlative sense, "doubly fruitful"—that is, abundantly fruitful.

Ephraim, whose name thus commemorated his father's abundant prosperity, had occasion to give one of his own sons, born probably very late in his life, a name of quite an opposite character. A remarkable incident of patriarchal history occurring in his family is preserved in the First Book of Chronicles among the genealogies of the sons of Jacob. That record, after mentioning Shuthelah,

his eldest son, and his descendants for several generations, gives the names of two other sons, Ezer and Elead, whom, it proceeds to state, "the men of Gath who were born in that land slew, because (or, for) they came down to take away their cattle." We are to understand by this that the aboriginal inhabitants of Gath (probably Canaanites, then distinguished from the Philistines, who, coming from Caphtor, got possession of that region) made an inroad upon the rich country of Goshen in Egypt, in which the children of Israel had been settled by Pharaoh and Joseph, and came upon that part of it which was held by the family of Ephraim. In defending their property against the depredators, whose design was to carry off some of the flocks and herds, for the great number and excellence of which the Israelites were already famous, Ezer and Elead were slain. No descendants of theirs are mentioned, whence we conclude they had no children, or that their children, which is very likely, were destroyed with them. For this great disaster, it is said, "Ephraim their father mourned many days." But, soon after, his wife bare him a son; and this son, born in a time of calamity, he named "Beriah, because it went evil with his house," (1 Chron. vii. 23.) The word employed in explaining the name is *be-raah*, "in evil;" but the form *riah*, though not in use by itself

as the word for evil, is as naturally connected as *raah* with the verbal root *ruah*, "to be evil." And it may, with good reason, be supposed to have been the older form of the word thus preserved in this ancient name. It is to be observed, that the name occurs in the generation previous to that of the son of Ephraim, as that of Ephraim's own first cousin, the youngest son of Asher, who is mentioned among the descendants of Jacob who came down with him into Egypt, and at that time appears to have had two sons; so that the name did not originate with Ephraim. Whence we may infer that existing names were sometimes chosen, not because they were those of relatives or ancestors, but because they bore a signification expressing some event or sentiment which it was thought desirable to connect with the memory of a child's birth, or the fact of his existence. Two other persons received this inauspicious name—one a descendant of Benjamin, and the other of Levi, both in much later times.

As the name given to Jacob's youngest son at his birth was exchanged for the name Benjamin, and never afterwards mentioned, so the birth-name of the great Jewish lawgiver has disappeared, and we know him only by that which he received three months after his birth from Pharaoh's daughter. The derivation of this name, Moses, is explicitly

given in the Book of Exodus, written by himself. It is there said that the Egyptian princess "called his name Moses, (Mosheh :) and she said, Because I drew (caused to draw) him out of the water." The word *mosheh* is the present participle of the verb *māshāh*, which was employed to express the notion, I drew out, or caused to draw out, (*meshithi*,) and means "one who draws out," being expressive of the act of deliverance by which he was preserved. Now, Pharaoh's daughter certainly spoke in the Egyptian language, and the name given by her to the child, as well as the word which suggested it, must have been Egyptian. Hence it is supposed by some that Moses is the translation into Hebrew of the name actually borne by the future liberator of Israel while resident at the court of Pharaoh. But Josephus affirms that Moses is an Egyptian word, and that it is 'compounded of *mo*, "water," and *yses*, "saved ;" a derivation which receives some countenance from the form of the name adopted by the Greek translators in the Septuagint, which is *Mo-uses*. It is also to be observed, that names of which the syllables *Mo-ses* form part occur in the lists of Egyptian kings preserved by various writers. Of these kings, one, named by Josephus Themosis, and by another historian Amosis, is reported to have reigned at or near the time of the exodus ; another called Thmosis,

or Tuth-mosis, a name probably identical with the former, about a hundred and twenty years afterwards ; so that it is plain that the word Moses may be Egyptian ; and it is probable enough that it may have formed part of the names above mentioned, as having some reference to the water of the Nile, so important to the prosperity and very subsistence of the people of Egypt, while it was chosen by the daughter of Pharaoh as aptly representing the preservation of her adopted child from and by the same water. Modified by a Hebrew termination through Hebrew use, it became capable of expressing, as a Hebrew word, the sentiment which had suggested it in its original Egyptian form. And this is easily conceivable, if we consider how near an approach in sound to the two Egyptian words of the composite name Mo-yses is found in two Hebrew words corresponding in sense to these respectively. From *mayim*, water, (which becomes *mey* in construction with another word,) and *yēshaḥ*, deliverance, a name might be constructed which would closely resemble in form and pronunciation that compounded of *mo*, water, and *yses*, delivered. It is to be noticed that the word *mayim*, “water,” is introduced into the saying attributed to Pharaoh’s daughter, as explanatory of the name given by her to the rescued infant, in juxtaposition with the word from which the Hebrew form *Mosheh* is derived :

She said, "Because I drew him out of the water." And in the only passage in which the verb *Mashah* is used in the sense of deliverance it is associated with *mayim*. This is in 2 Sam. xxii. 17, (identical with Ps. xviii. 16,) "He *drew me* out of many *waters*."

Upon the whole, we may fairly conclude that the Hebrew etymology of the Hebrew form given to the Egyptian word so nearly coincided with the Egyptian etymology of the original word, as entirely to justify the sacred historian in accounting for his own name, in either form, by the words which he ascribes to Pharaoh's daughter, whether as spoken in Egyptian, or translated into Hebrew.

The two sons of Moses, born in Midian, of Zipporah, daughter of the priest Jethro, received from their father names the reason for which is explained in his record of their births. He called the first Gershom, "for he said, I have been an alien in a strange land." Gershom means "a stranger there." It is probably quite a different word from Gershon, the name of a son of Levi, which is derivable from *gārash*, to expel, and so has the meaning "expulsion." Still, the same person who is thus named in the Pentateuch is named Gershom in the Book of Chronicles; and it is easy to see how the words may be understood as having the same meaning, and therefore, according to Hebrew usage, before

explained, interchangeable. The second son of Moses was Eliezer, "God is my help;" "for the God of my father," said he, "was mine help, and delivered me from the sword of Pharaoh."

The name of the eldest son is a record of the sense which Moses felt of his desolate condition as an outcast and an exile. It is a complaining memorial of the reverse which had befallen him, and of the contrast of his present hardships and humiliating position with his former happiness and dignity. But the name of the second son, referring to a season of adversity and danger in his history which he had passed through some time before the birth of the eldest, speaks the language of devout thankfulness and praise, acknowledging the goodness and mercy of God in His gracious interference for the protection of His servant. It would seem as if the mind of Moses, during the earlier period of his residence in the wilds of Midian, was in a depressed and desponding state, brooding over his misfortunes, and little disposed to accept with satisfaction the consolations which the providence of God had prepared for him. But afterwards, when the discipline under which he had been placed had produced its intended salutary effect, and "tribulation had wrought patience, and patience experience, and experience hope," he could revert to his flight from Egypt with feelings very different

from those with which he had at first contemplated it: he now saw in it rather mercy than judgment; he thought of it as a deliverance rather than as a disaster, and as a proof of God's favour and goodwill towards him, on which he might found the expectation of future help and blessing. So is it often in the experience of the people of God now. After a long exercise of faith and patience, during which our wills are subdued to the will of our God, and we are taught that His ways are better for us than our own, His providence far wiser than our plans, we can look back upon some decisive and leading event in our lives that has been in itself a trouble, and recognize its true character as a dispensation of loving-kindness, and a testimony of our heavenly Father's tenderness and watchful care for our souls.

Very frequently, as we have seen, the mother gave the name to the child; in the last instances, and others noticed, it was given by the father. But, in the Book of Ruth, an example occurs of the imposition of a name by neither of the parents, but by the female friends and neighbours of the family. The child born by Ruth to Boaz was claimed by them as the child of Naomi, Ruth's mother-in-law; and hence, as it appears, they undertook, and were allowed, to name it. "The women her neighbours gave it a name, saying, There is a son born to

Naomi; and they called his name Obed." So, a thousand years afterwards, on occasion of the circumcision of John the Baptist, we are informed that the neighbours and cousins of his parents, who came to be present at this ceremony, had settled among themselves what his name should be, and were proceeding to call him Zacharias, after his father, without consulting either his father or mother. These accounts show how great an interest was felt among the Jews in the choice of a suitable name for a child, and the importance which they attached to the matter. Doubtless, many names originated in a general discussion of the question among relatives and friends; or, consistently with the Eastern habits of thought on such subjects, in the frequent use of some particular expression suggested by the peculiar circumstances of the occasion. It is not easy to discover the allusion contained in the name Obed, although the language of those to whom it is ascribed is so carefully recorded that we must infer that it involves the reason for the name. We are told that "the women said unto Naomi, Blessed be the Lord, which hath not left thee this day without a kinsman, that his name may be famous in Israel. And he shall be unto thee a restorer of thy life, and a nourisher of thine old age: for thy daughter-in-law, which loveth thee, which is better to thee than seven sons, hath born him." In all

this there is no word that has the same meaning as *Obed*, "one who serveth." But it probably expresses the desire, and hope, of the friends of Naomi, that the child should minister to her as the solace and support of her old age.

The word *Obed* occurs in several compounds. *Obed-Edom* is the name of the Levite in whose house the ark of God abode three months, and means, "Edom is serving"—*i.e.*, "is in a state of servitude." He was perhaps born at the time when some victory was gained over the Edomites. *Obadiah*, "servant of Jehovah," is the well-known name of the pious comptroller of Ahab's household, and of the prophet who denounced God's vengeance on Edom. From *Ebed*, "servant," which is nearly the same word, and has quite the same meaning as *Obed*, is formed *Abdeel*, or *Abdiel*, "servant of God," the name of two persons of no note in the history of Israel. It is familiar to the readers of Milton as the name chosen by him for the single angel who, among the hosts of Satan, refused to join in his rebellion :—

"Among the faithless, faithful only he."

And allusion is made to the etymology of the name in the words supposed to be addressed to him from the heavenly throne,

"*Servant of God*, well done ; well hast thou fought."

Abdallah, servant of Allah, (God,) a very common name among the Arabs, and borne by some celebrated personages in Mohammedan history, among whom was the father of Mohammed himself, is obviously identical with Abdi-el.

The circumstances attending the birth of the prophet Samuel are very fully related, and are summarily commemorated in his name. It was chosen by his mother with the express and avowed object of recording the fact that he was born in answer to prayer. The meaning of the word is "heard of God," a meaning which perfectly represents the sentiment contained in the saying attributed to Hannah, "Because I have asked him of Jehovah." But it has not a verbal correspondence with her saying; no word then used by her appearing in either of its syllables. The name Shealtiel, "I have asked of God," found afterwards as that of the son of king Jeconiah, and father of Zerubbabel, would have been more suitable as a complete echo of the distinguishing word in her utterance on this occasion. And some such word would seem still more likely to have been selected for the name from the manner in which the idea of "asking" is put forward, and dwelt upon, and connected with the derived idea of "lending," in all that is said about the birth of Samuel. We find it not only in the words uttered at his birth, but in those of Eli,

in which the promise of a child was conveyed to her: "The God of Israel grant thee thy *petition* (*shēlā-thek*) that thou hast *asked* (*shā-alte*) of him." Then, when Hannah brought him to Eli to present him to the Lord, she said, "For this child I prayed, and the Lord hath given me my *petition* (*she-ē-lathi*) which I *asked* (*sha-alti*) of him: therefore also I have *lent* (*hishilti*) him to the Lord; as long as he liveth he shall be *lent* (*shā-ul*) unto the Lord." All these terms, it will be easily seen, are conjugational forms of the verb *shā-al*, "to ask." So that the name above mentioned, or a memorable one which was contemporaneous with that of the prophet, the name of the first king of Israel, Saul, (*Sha-ul*), would apparently have been more appropriate than that which was adopted. The fact that the name does not verbally agree with the expression which certainly suggested it, may teach us caution in dealing with other cases of a similar kind; and as there is no pretext for supposing in this instance any interpolation in the narrative from a later hand than that of the original writer, we may understand that there is no reason for the supposition in the earlier narrative of the birth and naming of the sons of Jacob. It may also be observed, that the transition in Hannah's language from the idea of *asking* to that of *lending*, and the possible combination of the two in the word Saul, had that been the name

chosen, present a parallel to the twofold reasons assigned for the names Issachar, Zebulon, and Joseph, and the comprehension of two sentiments, one arising out of the other, in each of those names.

Perhaps the choice of the word Samuel, "heard of God," for her son's name was due to Hannah's desire to treasure up in her memory the fact that her silent prayer, mistaken by man, even by God's own minister and high priest, was heard and recognized as the prayer of humble faith by God himself. So understood, the name becomes a testimony, encouraging the practice of secret prayer, ejaculatory or continuous. God "heareth not for much speaking;" and He heareth not for loud speaking. It is right, and most profitable, that our voices should utter the desires of our hearts in private devotion and in the congregation; but the essence of prayer is in the emotion of the heart, and the fervent breathing of the spirit; and inward and silent prayer is often good for edification, and strengthening, and protection, and always practicable when lip-utterance would be out of place, or absolutely improper. And even in those seasons of solitary communion with God, when we are sensible of our own weakness and dulness of soul, and "know not what to pray for as we ought," but are compelled to cast ourselves in almost silence upon the promised grace of the Spirit, who "maketh

intercession for us with groanings that cannot be uttered," we may remember for our comfort the experience of Hannah, and believe that we, too, though our prayers may be only tears, and sighs, and unexpressed longings, shall certainly be "heard of God."

The name Samuel was in existence before its adoption by Hannah for her son. It is the same in the Hebrew text with Shemuel, recorded as the name of the princes of the tribe of Simeon, one of the commissioners appointed by Moses, under Divine direction, to divide the land of Canaan among the tribes. Shemuel is, indeed, the right pronunciation of the word. The form Shemuel is that employed in the Septuagint (Greek) version. The general signification of the name is identical with that of Ishmael, (God heareth, or will hear,) and of Simeon, (a hearing, or accepting—*i.e.*, on the part of God,) as we have already observed.

The next name the etymology and origin of which are recorded is a memorial of disaster, and disgrace, which has become proverbial. It is that of Ichabod, the grandson of Eli, and son of Phinehas; and, like so many others, was given him by his mother in the hour of his birth. The shock caused by the sudden announcement of the capture of the ark of God by the Philistines, and the deaths of her husband and father-in-law, had, it would seem,

precipitated the hour of her travail, and caused its fatal termination. When her son was born she gave no heed to the congratulations and encouragements of surrounding friends. She felt herself already in the grasp of death, and only spoke to name her child with her last words, "Ichabod, (where is the glory?) for she said, The glory is departed from Israel, for the ark of God is taken." We cannot fail to perceive in this affecting record the signs of her deep and spiritual piety. Great as was her personal and domestic affliction, it was not the trouble that weighed most heavily upon her soul. She was the wife of a bad and faithless husband, just cut off in the midst of his sins. She was suffering bodily anguish, and was at the point of death. But, evidently, her thoughts were not so much occupied with her own particular distresses as with the great calamity which had befallen her country, the bereavement sustained by the Church, the dishonour done to the name, and cause, and service of her God. The symbol of God's covenant with His people, the pledge and token of His presence, the depository of His law, was, in her estimation, the true glory of Israel; and that glory was dearer to her than a mother's joys, dearer than life. She mourned not for herself, but for the anticipated spiritual desolation of her fellow-believers, her fellow-worshippers, and her

children. Ichabod—where is the glory? The name thus bequeathed by the dying mother, heard day by day in the lullaby of the orphan child, would be a perpetual wail in the great princely and priestly household, to be taken up and re-echoed throughout the dismayed and sorrowing tribes of Israel. And still, at this day, when sin, or error, or whatever other spiritual evil there may be, has invaded the sanctuary of God, or corrupted a Christian community, or vitiated a sacred cause, this is the all-expressive word in which the faithful utter their lamentation over the fallen.

A personage is suddenly introduced among the genealogies of the tribe of Judah in 1 Chron. iv., and as suddenly dismissed, without any mention of his parentage or his posterity; it being, apparently, the sole object of the Chronicler to record the origin of his name, his character, and a remarkable petition which he addressed to God. This was Jabez; evidently a man of importance, the possessor of territory, and the builder of a town, or colonizer of a region called by his name, as appears from 1 Chron. ii. 55. Perhaps the abruptness with which he is presented to our notice, and withdrawn from it, may be due to the fragmentary state of the manuscripts of this portion of Scripture, and the loss of several connecting names. If this be so, we have all the more reason to be

thankful for the valuable nature of the information concerning him which has been preserved. We are told that "Jabez was more honourable than his brethren, and his mother called his name Jabez, (*yabetz*), saying, Because I bare him with sorrow." The root of the word meaning "sorrow" which is used in this explanation of his name is the same with the word of which Jabez is formed, having the same letters, or consonants, and the same vowels, but with the second and third letters transposed. It is *ō-tzev*, which is from the verb *ātzav*, "to suffer pain;" while Jabez (*yabetz*) is from *āvatz*, another form of the same verb. Such transpositions are not uncommon in the Hebrew. Thus, for *sācal*, "to be foolish," the word *cāsal* is used; for *pāratz*, "to break out," the word *pātzar*. The "sorrow" of which the mother of Jabez complained was the sorrow of the curse which had been pronounced upon woman on account of the transgression of Eve; for this is the word which we read in the language of the sentence, "In *sorrow* shalt thou bring forth children." And a derivative which intensifies the original word is that which also expresses the penalty of man: "In sorrow (*itztzāvon*) shalt thou eat of it (the ground) all the days of thy life." The word combines in its signification the senses of pain and labour. The birth of Jabez, it would seem, had occasioned his mother more than

usual suffering. Hence her choice of the name, which is a participial form, and means "causing sorrow," or "one who causes sorrow." In the brief, but comprehensive and energetic prayer, offered by Jabez, which is preserved in the chronicle of his race, the concluding petition is evidently founded upon his name :—"And that thou wouldst keep me from evil, that it may not *grieve me.*" *Otzbi*, the Hebrew of "grieve me," is the infinitive, with the pronoun added, of the verb *atzav*, from which, as we have seen, the word Jabez is formed.

It is this which gives his prayer an especial value in regard to our subject, as a remarkable indication of the attention paid by the Hebrew people to the signification of proper names, and an example of the use made of them by the spiritually minded, justifying the constructions which have been put upon many names, and our suppositions as to the application of their meaning by those who bore them, or by their contemporaries. Jabez must often have reflected upon his dismal name, which at the same time preserved the recollections of sorrow, and seemed to forebode it. Others could not fail to notice it ; and the probability is great, that he felt it to be a serious disadvantage to him on an important occasion, at a time when, as appears from a portion of his prayer, he was seeking

an extension of territory, perhaps when about to build the city called afterwards by his name, and to invite settlers to inhabit it under his auspices. It was then that he solemnly made, and presented, his petition to the God of Israel that He would be pleased to avert the omen of his name, and reverse the destiny to which men might think it had doomed him. And it is recorded that "God granted him that which he requested." This petition, and its result, may teach us all how to deal with whatever discouragements we may experience in the work which is given us to do, even those which have been of longest continuance, and are in their nature permanent and unchangeable. Let us make them a subject of prayer, and boldly ask our God to cause every hindrance, real or imaginary, which is caused by them, to cease, and to grant us the very blessings that they seem to prevent or deny.

The very ancient practice of signaling by the name of a child some important experience of its parent or progenitor, of which Jabez is an example, is remarkably illustrated in a celebrated name of the Greek heroic age, closely resembling Jabez in meaning. In the 19th book of the *Odyssey*, Homer relates the origin of the name of Ulysses, king of Ithaca, (in Greek, Odusseus,) the hero of his poem. It was given him by his grandfather,

Autolycus, who visited Ithaca soon after his birth, and whom his mother requested to name the child, placing him on his knees after his supper. "Here am I," said Autolycus, "who have become odious to many men and women throughout the all-nourishing earth, whereupon let his name be Odus-eus." The word from which the name is here represented to have been derived is *oduss-amenos*, the usual sense of which is "to be grieved at," or "angry with," and which may, as attributed to Autolycus, mean "one who has felt aggrieved" by many, although the interpretation above given is preferable. Another modification of its meaning, bringing it still nearer to that of Jabez, is "one who has caused grief;" and thus it is employed by the tragic poet Sophocles, who puts these words into the mouth of Ulysses, "Rightly am I named after troubles, for many impious men have caused grief to me."

Many names are found in the various lists of pedigrees in the Old Testament which, like Jabez and Benoni, are derived from the sorrows, and dangers, and other circumstances of the natal hour, personal either to the mother or the child. Thus Mahli, "sick," Mahlah, "sickness," are names—the former of a son of Merari, the latter of a daughter of Zelophehad—generally understood to allude to the precarious state of the mother at the time of

birth. Mahalath, the name of the daughter of Ishmael and wife of Esau, has the same meaning ; and so has Helah, the name of one of the wives of Ashur, the head of a family of the tribe of Judah. Leah,—“wearied,” “faint from sickness,”—the name of Jacob’s wife, bears a similar reference ; as does Ephal,—“weary,” or “exhausted,”—a name of a man mentioned in Jer. xl. 8 ; and Azbuk, “strength exhausted,” (Neh. iii. 16.) Azmaveth,—“strength of death,”—the name of one of David’s chief captains, is thought to imply the death of his mother in giving him birth. Ahimoth—“brother of death”—apparently intimates the death of a twin brother. The name Vopiscus, belonging to an ancient Roman family, had, according to Pliny, the same signification. Hushai, the name of David’s friend and counsellor ; Hushah, that of the ancestor of the family of the Hushathites ; Hushim, that of the son of Dan, and also the name of a woman, are all from *hush*, (*chush*,) “to hasten,” and are supposed to denote a premature birth. Bilhah,—“terror,” “consternation,”—the name of Rachael’s handmaid, most probably represents the mental sufferings of the season of her mother’s “great pain and peril.” So Bilhan, an intensive form of the same word, name of the son of Ezar the Horite, (Gen. xxxvi. 27 ;) and Zaavan, —“extreme agitation,”—the name of his brother.

Laban—"white"—was a name most likely suggested by the complexion of the infant ; Edom and Gahar,—“red,”—by the colour of the skin or the hair ; as, in Greek, Pyrrhus, or, in Latin, Rufus and Rutilius. Korah, the name of the principal insurgent against the authority of Moses and Aaron, means “bald-head.” It first appears as given to a son of Esau, who received his name for an opposite reason, his extreme hairiness at his birth. Korah has its Latin equivalent in the word *calvus*, whence Calvinus, or, as we abbreviate it, Calvin, the name of the Genevan reformer ; whereupon a Roman Catholic writer takes occasion to represent Calvin, the arch-schismatic, as typified by Korah, the first rebel against ecclesiastical authority. On the other hand, a Protestant divine, in a treatise on the types of Antichrist, finds prefigured in the “baldness” of Korah the tonsure of the clergy of the Church of Rome.

The time of birth also seems to have given rise to some names. Thus Shaharaim—"mid-dawn"—means that the person so called was born at that period of the day. Ahishahar—"brother of the dawn"—more poetically expresses the same fact. The Roman name Lucius, from *lux*, “light,” and Manius, from *mane*, “in the morning,” are similarly accounted for by grammarians.

It is a somewhat curious coincidence that

Hodesh, the wife, or rather, a wife, of Shaharaim, is also named from the time of birth; the word Hodesh meaning "new moon." It is further remarkable that, in the pedigree of the family of Benjamin, in Chron. viii. 8, 9, the wives of Shaharaim are said to have been Hushim and Baara; but, when the children of each of his wives are enumerated, the name Hodesh appears instead of that of Baara. The word Baara, however, is derivable from *bāar*, to "burn," and may thus mean "a burning," "a kindling," which is the sense of the kindred word *beēra* in Exod. xxii. 6; whence some suppose that it designates the same person before called Hodesh, by allusion to the kindling of fires as beacons, by which it was customary among the Israelites in very ancient times to announce the appearance of the new moon. In later times we find a Jew named Numenius, (1 Macc. xii. 16,) which is the exact equivalent for Hodesh in Attic Greek.

The locality and circumstances of the parents at the time of the child's birth, also, in many cases, supplied its name. A remarkable instance is afforded by the name of a very important personage among the latest of those recorded in the Old Testament history. This was Zerubbabel, grandson of Jeconiah, king of Judah. He was born in Babylon during the seventy years' cap-

tivity and dispersion of Judah, and his name registers the fact, being compounded of the word *Zerah*, to "disperse," and *Babel*, "Babylon." He was also called Shesh-bazzar, as we learn from Ezra i. 8, 11. This is a Persian word of uncertain meaning, and was doubtless the name given him, like the Chaldean names of Daniel and his companions, by the authorities of the Babylonish court. In this case, as in that of Jabez, the history of the individual is in reverse of the signification of his name. The man whose name denoted "dispersion in exile," and thus represents the condition of his fellow-countrymen at the period of his birth, was the chosen instrument for gathering together the people of Judah, and conducting them to the land of their fathers, for re-establishing their state, and rebuilding their city and temple.

A review of the class of names which we have been considering—names for which reasons are actually assigned, or are with great probability, or even certainty, assignable, connected with the birth of those who possessed them—must lead us to the conclusion that among the Hebrews, as among other ancient nations, the imposition of a name upon a newly-born infant was regarded as an important and solemn transaction. Even the apparently accidental origin, and the trivial meaning, of many names corroborate the conclusion; for it

would seem, from various instances of the kind which are recorded, that there was felt to be a kind of necessity, a law, which compelled the adoption of such names. Like a catchword, or password, current among confederates in war, or the members of secret associations, proper names must often have had a signification known only to a small number of relations or friends, or only to the actual household. Perhaps they resembled in some degree the family mottoes attached to crests and coats of arms, which often seem to be utterly without meaning, often have a ludicrous meaning, but are of deep and cherished significance to those who are acquainted with their origin; and sometimes are so connected with important events, and actions, as to require a long narrative for their explanation.

So regarded, the names given at birth might be employed, in many cases, during the season of infancy and youth, in such a manner as to produce an impression on the character, and to influence the after-life of their possessors. And thus some, for the imposition of which we have no reason to suppose there was any Divine or supernatural direction, might come to be considered oracular.



IX.

SACRAMENTAL NAMES.

THE title, "Sacramental names," is adopted to denote briefly, and conveniently, that class of proper names to which the very highest degree of significance and importance must necessarily be attached,—names imposed either immediately by God himself, or under His inspiration, in association with some promise, or covenant, or declaration of His will, as to the character, destiny, or mission of those to whom they were given. Several of the names which have already been discussed, especially in the last chapter, may perhaps be considered as having a claim to this distinction. But we have reserved for examination in the present chapter those which pre-eminently and undoubtedly possess such a claim.

The sacramental character of a name, as of an institution or ordinance, consists in its Divine

appointment to represent, and commemorate, and testify some special grace and blessing, and so to be a permanent pledge of its bestowal ; or, to speak generally, a name of a person or place is sacramental which, by Divine authority, has become a symbol of some established relation between God and man, or of some fact or reality in God's dealings, the effect of which is abiding or perpetual. It was this property of perpetuity, and of constant daily use, which rendered a proper name so peculiarly suitable as a medium by which the gracious purposes and promises of God might be exhibited and remembered. It was a sign and seal of what the Lord had spoken, which was necessarily understood and recognized as such by all. It became, therefore, a token of profession of faith, or of gratitude, on the part of those who bore it, and of those connected with them who were interested in its significance ; and, at the same time, it challenged the attention of others to the acknowledgments and hopes of God's people. It was God's testimony of Himself, or of His will, to, and by those who were His ; and their testimony concerning Him to the world.

The first name possessing these characteristics is that of a man well entitled to such a distinction—Abraham, the great patriarch of Israel, and the father of the faithful in every age and among all

nations. His original name was Abram, which means "father of height," or "high father." In the hundredth year of his age, when God appeared to him to announce the approaching fulfilment of the promise, long before made, of the birth of a son, He was pleased to proclaim Himself to him by the title of Almighty God, (El Shaddai,) and to renew, in a very solemn manner, the covenant into which He had entered with him. It was on this occasion, and evidently in ratification of the covenant, that God altered his name. He said, "As for me, behold, my covenant is with thee, and thou shalt be a father of many nations. Neither shall thy name any more be called Abram; but thy name shall be Abraham: for a father of many nations have I made thee." There are various opinions as to the exact formation of the word Abraham. The last syllable—*ham*—is certainly identical with the word *hamon*, used in the emphatic saying which both preceded the imposition of the name, and follows, as the explanation of it. *Hamon* means a "great multitude," the idea of greatness being expressed by the ending *on*, so that *ham* is really the original word for "multitude." It has nothing to do with *ram*, the ending of the previous name, Abram. Some introduce the word *rab*—"great"—between *ab* and *ham*, to account for the new name, which they thus compound of *ab-rab-*

ham, and render "father, great as to multitude." But it is much more probable that the name Abraham is a contraction of the word formed by the addition of *hamon*, or *ham*, to the already existing name Abram; so that the patriarch's new name would be, "high father of a multitude." It is thus interpreted by the author of the apocryphal book Ecclesiasticus, who says, (chap. xlv. 19,) "Abraham was a great father of a multitude of nations."

It is worth noticing that, at the same time when God thus changed the name of the patriarch, He instituted the rite of circumcision as a seal of the covenant. This association confirms our representation of the name as possessing a sacramental character. For the name and the rite were equally connected with the covenant; and there can be no doubt but that the rite was sacramental.

In this name were comprised both the great promises which God had made to Abram, when He called him to leave his native country, and which were developed and extended in subsequent Divine communications. It symbolized the promise, "I will make of thee a great nation," and the still more glorious promise, "In thee shall all families of the earth be blessed." The latter is identical with the ultimate and highest sense of the declaration in which the augmentation of the name originated, "Thou shalt be the father of many nations."

For thus is that declaration interpreted by St Paul, who, in Rom. iv. 11-18, regards it as the designation of Abraham to be "the father of us all," "the father of all them that believe," and, finally, "the heir of the world." And in Gal. iii. 7-29, he makes precisely the same use of the promise, "in thee shall all nations be blessed," quoting it to justify his assertion that "they which are of faith, the same are the children of Abraham;" and proceeding from it to represent that the atonement was effected "that the blessing of Abraham might come on the Gentiles through Jesus Christ;" and concluding his argument founded upon it by the assurance, "If ye be Christ's, then are ye Abraham's seed, and heirs according to the promise."

Literally, Abraham was the progenitor of several nations, and his natural posterity were "as the stars of the sky in multitude, and as the sand which is by the sea-shore, innumerable." And, literally, "in his seed"—the one nation which was heir of the temporal promise, the people of Israel—all the nations of the earth are blessed, since "of them, as concerning the flesh, Christ came, who is over all, God blessed for ever." But the fulness of the promise is realized in his spiritual fatherhood of "*the nations* of them which are saved," of the "*great multitude, which no man can number, of all nations, and kindreds, and people,*

and tongues, who stand before the throne, and before the Lamb." And even in this lower world, and under the present dispensation, the time will come when "the seed to whom the promise was made" shall occupy and inherit the whole earth; when all the nations, one in Christ Jesus, shall be blessed with faithful Abraham, and accounted his children. Then shall be fully understood the Divine pledge of mercy and blessing to mankind given in the name which, through a long succession of ages of apostasy and unbelief, represented "the father of the faithful" as "the father of a multitude" of nations; in fact, of the whole multitude of the nations of the world.

This consecrated name, Abraham, is not found in the Bible appropriated to any other person than the great patriarch. But his former name, Abram, is identical with Abiram, the name of the son of Eliab, who was engaged in the mutiny of Korah against Moses and Aaron, and also that of the eldest son of Hiel the Bethelite, the rebuilder of Jericho. Both of these, it may be noticed, inherited a curse instead of a blessing; the former through his own crime, the latter through the unbelief and presumption of his father.

It pleased God to confirm His promise to Abraham by changing the name of his wife as well as his own. Instead of Sarai, she was thenceforward

to be called Sarah. The meaning of the word Sarai is very doubtful, but there can be no uncertainty about that of Sarah, which is "princess or chieftainess," the feminine of Sar, a captain or commander. It is used repeatedly in this sense as a common noun ; for example, in Isa. xlix. 23, where it is rendered in our version "queen." The promise of ancestorship of many nations was renewed when this name was given to Sarai. "I will bless her," said God, "and she shall become nations." This association of Sarah with her husband in the great blessing of the covenant not improbably suggested to St Paul his allegorical reference to her as typifying the Gospel dispensation, "Jerusalem which is above, . . . which is the mother of us all," (Gal. iv. 26.) But the name, although not explained in the same manner as that of Abraham in the sacred text, is evidently intended as a seal of the promise also previously given to Abraham, "Kings of people [peoples] shall be of her." She was to be entitled "a princess," not only because she was to be the ancestress of a great nation literally, of many nations spiritually, but also because the rank and power of royalty were to be possessed by her descendants, or rather because the people descended from her were to be ruled over by a regal dynasty, by a succession of kings of their own race and lineage, as derived from her. The

existence of this prophecy in the days of Moses, and his particular knowledge of it as the writer commissioned to record it, may well account for a passage in the Book of Genesis, which has frequently been alleged to disprove the Mosaic authorship of that book. In the genealogy of the descendants of Esau, the grandson of Sarah, the writer introduces a list of kings by saying, "These are the kings that reigned in the land of Edom before there reigned any king over the children of Israel." It is said that the passage could only have been written by one who lived after the establishment of monarchy in Israel. But Moses, having in his mind the promise made to Abraham, that kings should proceed from him, reiterated in the case of Sarah, and solemnly and sacramentally ratified by the name she was thenceforward to bear, might very naturally, when recalling the partial fulfilment of the prophecy in the family of Esau, use language which implied an anticipation of its more complete fulfilment in the line of Israel—that line of Abraham and Sarah's descendants which was chiefly to inherit the promises.*

* The occurrence, however, of such a passage in the Book of Genesis, even if certainly written by a later hand, cannot of itself disparage the claim of Moses to the authorship of the whole book. It is the heading of a paragraph containing a list of kings, and may have been inserted, or written in the

It is reasonable to suppose that, as the covenant-name Abraham, according to the interpretation of St Paul, symbolized the spiritual seed of the patriarch, the whole multitude of believers of all nations, so the equally sacramental name Sarah indicated a principality, and royalty, of a spiritual nature, reserved for her offspring. The line of kings descended from her terminated in the Lord's Anointed, the Messiah, the King of kings, whose "kingdom is not of this world." And His people are exalted to a participation in His princely and regal character. They are "a royal priesthood." He "hath made them kings and priests unto God and His Father." He "hath appointed unto them a kingdom, as His Father has appointed unto Him;" and "they shall reign for ever and ever." These are facts and promises which, to say the least, correspond very remarkably with the signification of the new name divinely given to the wife of him who was to be the natural

margin, as such, by the compilers of the First Book of Chronicles, in the first chapter of which we find it word for word. And the probability of its being an interpolation is favoured by the commencement of the verse which follows it, (ver. 32,) "And Bela the son of Bera reigned in Edom," which certainly would more naturally connect itself with ver. 30, than ver. 31. In 1 Chron. i. 43, the sentence which follows it does not begin with "and," but with the name of the first of the kings, "Bela the son of Beor."

ancestor of the Messiah, and the spiritual ancestor of all those who should be "heirs of God, and joint-heirs with Christ."

In the history of Abraham, and in connection with his federal position and character, we find a name which perhaps is entitled to the very highest place among the sacramental names of the Old Testament. This is the name of the king of Salem, the priest of the most high God, Melchizedek, who met Abraham returning from the slaughter of the kings, and blessed him. "Now consider how great this man was," says St Paul, "unto whom even the patriarch Abraham gave the tenth of the spoils, (this man who) blessed him that had the promises. And, without all contradiction, the less is blessed of the better." The typical character of this personage is more fully developed than that of any other in the expositions of the New Testament; and yet the apostle intimates that "many things" concerning him, and "hard to be uttered," remain unsaid. He is the representative of the Lord Jesus Christ in His royalty and priesthood, in His Divine Sonship, and in His eternity of existence. And in the bread and wine which he brought, and of which the patriarch doubtless partook when he received his blessing, are presented the very symbols so long afterwards ordained by the Redeemer Himself to be commemorative of His atoning sacrifice. By some,

indeed, the language in which the apostle describes this mysterious being, is understood as identifying him personally with our Lord ; for it is said of him that he was “without father, without mother, having neither beginning of days, nor end of life,” that “he abideth a priest for ever,” that “it is witnessed of him that *he liveth*,” and that to be made a priest after his order is to be made “after the power of an *endless life*.” But however this may be, his name is clearly significant of the character of the Lord Jesus, and of the grace which came by Him ; and it is mentioned by the apostle as one of the most notable of the circumstances of that extraordinary manifestation. Melchizedek is, by interpretation of his name, “king of righteousness.” This title belongs, in its supreme and perfect sense, to the Son of God alone. He is the King who is “righteous in all His ways, and holy in all His works.” He, as the Messiah, the Prince, the Lord’s Anointed, has “brought in everlasting righteousness.” In His gospel—in Himself—is “the righteousness of God revealed.” He is “the righteousness” of all the subjects of His spiritual kingdom ; and His universal dominion will be the reign of righteousness. Regarded as a personal appellation applied to Him who is also the “King of peace” and our “Priest for ever,” possessing “an intransmissible priesthood,” the name Melchizedek

324 *SACRAMENTAL NAMES.*

becomes a seal of the richest blessings of the gospel, and a testimony that these are all in Christ and ever have been ; that it is only in Him personally, and by His immediate personal action, that they can become the inheritance of the believer.

The famous name which was destined to become the national appellation of God's chosen people, and which has still a kindred use in a more honourable and sacred significance, was eminently sacramental in its origin. It was a name given immediately by God, commemorative of a Divine manifestation, the seal of a blessing, the condensation of a promise, the expression of a spiritual position and character. The patriarch Jacob, on whom it was conferred, was, at the time, about the same age as his grandfather Abraham when he received a similar distinction. So late in their spiritual course were these saints of God crowned with the title which proclaimed the victory of their faith and patience ; and, in each case, the greatest conflicts and greatest triumphs were yet to come. In their new names, we cannot doubt, they found not only consolation and recompense for the past, but strength and grace for the future.

The special occasion on which Jacob acquired the name Israel is one of the best known, and, at the same time, most mysterious incidents in the patriarchal history. The sacred narrative informs

us that, in the night before his dreaded interview with his brother Esau, after he had made his last arrangements for the defence or escape of his family, and nothing now remained that man could do, "Jacob was left alone ; and there wrestled a man with him until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh ; and the hollow of Jacob's thigh was out of joint as he wrestled with him. And he said, Let me go, for the day breaketh. And he said, I will not let thee go, except thou bless me. And he said unto him, What is thy name? And he said, Jacob. And he said, Thy name shall be called no more Jacob, but Israel : for as a prince hast thou power with God and with men, and hast prevailed," (Gen. xxxii. 24-28.) The nature of the conflict is evident from the colloquy which terminated it. Jacob was endeavouring to detain the Being who had appeared to him, under the conviction that he was of divine or heavenly origin, and could bestow upon him a blessing which would insure him a deliverance in his present peril. And "the man" resisted his efforts for his detention. As He acted many ages afterwards, "He would have passed by him ;" "He made as though He would have gone further ;" He "answered him not a word."* The

* Mark vi. 48 ; Luke xxiv. 28 ; Mark xv. 23.

touch which partially disabled Jacob's limb was a test of his perseverance, and at the same time a proof that he had no power over his antagonist except by His own permission. The precise primary signification of the name in which the blessing which Jacob sought was involved, and conveyed, is doubtful. It depends, of course, upon that of the single verb, which in our version is paraphrased by the words, "As a prince hast thou power;" for from this the first two syllables of Israel are formed, *El*, the last, as will be immediately perceived, being the word for God. This verb is again used twice in the passage of the prophecy of Hosea in which reference is made to the wrestling of Jacob:—"By his strength *he had power* with God: yea, *he had power* over the angel, and prevailed." In the margin the alternative "was a prince," or "behaved himself princely," is offered—a sense which, it will be observed, is combined, in the rendering of the former passage, with that of "having power with, or over." Some understand the verb to mean, "thou hast contended with;" and the name derived from it, "a combat of God, or with God." This opinion is founded on the narrative and context merely, there being no instance elsewhere in the Bible of the use of the verb in this signification. On the other hand, the same form of the word which is employed in the

second clause of the passage in Hosea is found in Judges ix. 22, in the undoubted sense of "reigned over," "was prince over;" and another form occurs in the prophecy of Hosea, where it is equally plain that the meaning is "they have made princes;" and a noun derived from this verb is the word twice used for "government" in Isa. ix. 5, 6. So that there is, certainly, a preponderance of evidence in favour of the alternative rendering of the words of Hosea given by our version, justifying its marginal interpretation of the name in Genesis—"a prince of God." The first two syllables of the word, however, are an ancient verbal form, and give, as the exact meaning, "he acts as a prince with God"—that is, behaves himself princely, asserts a princely right and character which is admitted and allowed by God.

The precedent of the changed name of his grandmother Sarah is also in favour of this interpretation of the new name given to Jacob. If she was to be called "princess" in anticipation of the royal honours, temporal and spiritual, which were to attach to her descendants, it was natural that he from whom they were to receive their distinguishing appellation should have a name of like significance. The idea contained in the name Sarah is greatly amplified, and rendered at the same time more intelligible and more spiritual, in the word Israel, by

328 *SACRAMENTAL NAMES.*

its combination with the name of God, and also by the verbal form, which implies not only a character, but action dependent upon and in correspondence with that character.

In a remarkable passage of the prophecy of Isaiah, God is represented as addressing a personage, who can be no other than our Lord, by the name of Israel:—"Thou art my servant, O Israel, in whom I will be glorified," (Isa. xlix. 3.) The explanation above given of the derivation and meaning of the name accounts satisfactorily for the resumption of its personal use in the important connection in which it is so employed. It is in the character and office of Messiah, the Lord's Anointed, "exalted by God's right hand to be a Prince and a Saviour," that this name is applied to the Lord Jesus. It will at once be seen that it is the precise equivalent of His title Messiah, or Christ, expressing His princely or royal dignity, His appointment to it as the will of God, and His action in accordance with it, both in reference to God and His people.

Doubtless, also, the community of interest between the Saviour and His Church is intimated by the employment of the proper name which had now become the name of the nation, in order to designate Him personally. In the same manner, but conversely, in the New Testament, His people

are associated with Himself under His equivalent title "Christ," when it is said that "as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ," (1 Cor. xii. 12;) or, again, "He saith not, And to seeds, as of many; but as of one, And to thy seed, which is Christ," (Gal. iii. 16.) The principle and law of this spiritual identification of the Divine Redeemer with His Church, His Israel, is found in His prayer for them, as recorded by St John:—"That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us. . . . I in them, and thou in me, that they may be made perfect in one," (John xvii. 21-23.)

The variations in the national use of the name Israel are worthy of consideration. It denoted the whole people until the epoch of the establishment of the monarchy. After that time, and until the return from captivity in Babylon, it represented the people of the ten tribes, as distinguished from those of Judah and Benjamin, who were together called Judah. This limitation of its use dates from the commencement of the reign of David, when, for seven years, he was recognized as king by the tribe of Judah only. And after the revolt of the ten tribes from Rehoboam, the name is uniformly, in the historical books, appropriated to them. But

it is to be observed that, in the writings of the prophets who lived during this period, the word Israel is habitually employed to denote the whole nation, and very frequently must be understood with especial application to the people of Judah and Jerusalem. Evidently there was a difference between the ordinary or political, and the sacred or religious, use of the term. After the return from the captivity, the distinction between Israel and Judah gradually ceased to exist; and, as the returned exiles were chiefly of the tribe of Judah, the name Jews (or Judæans) came into vogue as the name of the whole nation; and the word Israel was used, as we find it in the New Testament, principally in a religious sense, or with some reference to the covenant relation of the people to God. By most Christian writers from the earliest times, and by all in the present day, it is used only in this higher sense when applied to those whom we ordinarily speak of as Jews; and we give it a still higher signification when, on the authority of St Paul, we adopt it as the cherished and most expressive title of "the chosen generation, the holy priesthood, the peculiar people," who now are inheritors of the blessings which it symbolizes—the Church of God which is in Christ Jesus. So clearly does the usage of the name, from its origin, and throughout its history, in the phraseology of the Old Tes-

tament and of the New, of the ancient Church and of the Christian, exhibit its sacramental character.

The name Jeshurun is found three times in the Book of Deuteronomy, and once in the prophecy of Isaiah, applied to the descendants of Jacob. It is evidently substituted for Israel in the latter passage, (Isa. xlv. 1, 2)—“ Yet now hear, O Jacob, my servant ; and Israel, whom I have chosen : Thus saith the Lord that made thee, . . . Fear not, O Jacob, my servant ; and thou, *Jeshurun*, whom I have chosen.” This word is composed of *jashar*—righteous—and the augment *un*, which intensifies the word to which it is post-fixed, so that its meaning is, “ the entirely righteous.” And this meaning of the word, in its application to the people of Israel, is confirmed by its use in another form, *jeshār-im*, with reference to them in the prayer of Balaam :—“ Let me die the death of the righteous,” (Num. xxiii. 10, comp. ver. 21.) There is no connection of derivation between Israel and Jeshurun, but there is a connection of sound and of form—the first three letters of the words being the same. And this is held sufficient, by critics of the first order, to account for the adoption of the latter word as a synonym of Israel, and to support, in the Hebrew mind, an association of the idea conveyed in one word with that appropriate to the other.

332 SACRAMENTAL NAMES.

It is also thought, by some eminent commentators, that the word Jezreel is employed by the prophet Hosea to represent the people of Israel, not only because this was the name of a town which was for some time the metropolis of the ten tribes, but on account of the similarity of its sound (*izrahel*) to that of the word Israel. The meaning of Jezreel is, "God soweth," which is susceptible of two senses—"God scattereth," or "God planteth." Commenting on the name as typically given to the prophet's son, (Hos. i. 4,) Calvin, supported by Drusius, Rivetus, and Castalio, represents God as thus saying, "Ye are not *Israel*, but *izrahel*, a people whom God will scatter and cast away." Afterwards, when the name is used in connection with the promise of restoration, and of gospel blessings,—“Great shall be the day of Jezreel,” (i. 11;) “They shall hear Jezreel, and I will *sow* her to me in the earth,” (ii. 22, 23,)—it is maintained that the second sense of the word is to be understood as intimated in the passage last quoted. *Israel*, once called *izrahel*, as “the dispersed of God,” shall now be called *izrahel*, as “the sown of God.” So in the prophecy of Isaiah :—“They shall inherit the land for ever, *the branch of my planting*, the work of my hands, that I may be glorified,” (Isa. lx. 21.)

We have thus an illustration of the principle

of a symphonious and alliterative combination of the ideas belonging to words of different derivations and meanings, which was applied to account for the double origin of the names Zebulun and Joseph. If Israel, meaning "he is a prince with God," could suggest, as its synonym, Jeshurun, "perfectly righteous," and if also by its sound it could suggest, as its synonym, Jezreel, in two senses, there is little difficulty in understanding that in Zebulun might be associated the thoughts expressed both by *zebed*, "a dowry," and *zebul*, "dwelling," and in Joseph the ideas *asaph*, "he hath removed (my reproach,)" and *yoseph*, "he shall add (another son.)"

Of the names of the sons of Jacob, the patriarchs of the twelve tribes, three, which were originally, like the rest, significant only as birth-names, were rendered sacramental by the use made of them by Jacob in the blessings, or prophecies, which he delivered on his death-bed. From having been merely a record of the circumstances, or sentiments, attendant on the nativity of these patriarchs, they became prophetic symbols of the character and history of the tribes which were to descend from them. The three so distinguished are Judah, Dan, and Gad. On the birth of Judah, the fourth son of Jacob, his mother Leah is reported to have said, "Now will I praise Jehovah," and to have given her child the name of Judah, or

“praise,” in commemoration of God’s goodness to her, and as an abiding testimony of her gratitude. Jacob, in the first words of the blessing which he bestowed on him, said, with evident allusion to his name, “*Judah*, thou art he whom thy brethren shall *praise*,” and then follow the promises of conquest, ascendancy, and royalty, the fulfilment of which should entitle him to the praise of his brethren, and secure it. The name thenceforward was to him and to his descendants a pledge of pre-eminence and glory ; not to be realized, however, for many generations. Especially may we deem the name of Judah applicable to the great promise contained in the blessing, of the coming of Shiloh, the Prince of peace, in whom all his praise should culminate and merge. For this was unquestionably his highest distinction, that “our Lord sprang out of Judah ;” that his tribe should be chosen from those of all his brethren to be that of which Christ should come, the King of kings and Lord of lords, the Holy One who “inhabiteth the praises of Israel.”

That the personal sense attached to the word by Jacob was preserved, and noticed, even when it became synonymous with Israel as the name of the whole Hebrew nation, is evident from the language of St Paul in Rom. ii. 28, 29. Employing the appellation “Jew” (that is, Judæan or Judahite)

sacramentally, as denoting one of God's people, he says, "He is not a Jew who is one outwardly; neither is that circumcision which is outward in the flesh: but he is a Jew who is one inwardly; . . . whose [which man's] *praise* is not of men, but of God." Here it is plain that he not only uses the word Jew, as our Lord had used the term Israelite, when He spoke of Nathanael as "an Israelite indeed," but that he makes allusion to the actual signification of the word "praise," or one to whom praise belongs. He perhaps also refers, by way of contrast, to its context in the prophecy of Jacob,— "whom thy brethren shall praise,"—when he says of the spiritual or real Jew, that his "praise" is "*not of men, but of God.*" The thought present to the apostle's mind was, probably, that the true Jew obtains every blessing which is involved in his title or character; and it was suggested by his knowledge of the precise meaning of the word Jew in his ancestral tongue, with which he was familiar. And the association with circumcision, the sacrament of the old dispensation, may have had some influence in causing him to reflect upon the symbolical nature of the name by which now every subject of that dispensation was usually designated.

Dan, the son of Bilhah, Rachel's handmaid, was so called by Rachel because, as she said at his birth, God had *judged* her, and heard her voice.

The word means a "judge." Jacob availed himself of the signification of this son's name to convey a promise to his tribe, "Dan shall judge his people, as one of the tribes of Israel." Dan was the first of the children of the handmaids; and the meaning of the promise may be, that his tribe (and together with it the others of its class) should not be in subjection to the rest, or be held and treated as inferior to them. Dan shall have his share in the general government, or shall maintain his own government, as on equal terms with the rest.

The name of Gad, a "troop," was given by Leah to the son of her handmaid Zilpah, to express her exultation in the number and expected increase of her family. In the brief blessing of Gad, cognate words occur thrice after the mention of his name, to indicate the fortunes of his tribe, the verb rendered "overcome" being of the same root with the term *gedud* used for "troop." It is very uncertain what events are foretold by the prediction, "Gad, a troop shall overcome him: but he shall overcome at the last." The locality of the tribe of Gad, on the east of Jordan, exposed it very much to incursions from bordering nations; and the most probable allusion in the blessing is to the permanent conquest of the Hagarites, which this tribe, in conjunction with that of Reuben and half Manasseh, effected in the days of Saul, as related in 1 Chron.

v. 10, 18-22. It is there stated that, in the great battle in which they defeated the Hagarites, "they cried unto God, and He was entreated of them; because they put their trust in Him." The name borne by one of these tribes, which the great patriarch's blessing had made symbolical of final triumph after discomfiture, may have been a principal source of encouragement to the exercise of that trust in God which is mentioned with such cordial approbation in the Divine Word. The blessing itself may have formed the utterance of that cry to God in the battle, that appeal to Him, which He was pleased to acknowledge by granting complete deliverance and victory.

One of the highest examples of a name sacramentally changed is found in that of the great captain of Israel, their leader into the promised land. His original name was Hoshea; but we are informed, on occasion of his appointment as one of the twelve spies sent to explore the land of Canaan, that Moses altered his name to Jehoshua, or Joshua. It is doubtless meant that the change was made at that time, although he is by anticipation called Joshua in preceding portions of the Mosaic history, written, as we must suppose, after the expedition of the spies, which took place in the second year of the Exodus. The word Hoshea is an imperative form of the verb *yasha*, "to save," and

338 SACRAMENTAL NAMES.

expresses a prayer for salvation or deliverance, "Save thou." The addition of the Divine name—*Jah*—at the commencement, and the change of pronunciation in the latter part, alter the meaning to "Jehovah is salvation." It is not difficult to discover a reason for this alteration of the name, and the benefits thence arising to him who was to bear it, and to all Israel. Joshua was already a highly distinguished personage. He had successfully commanded the warriors of Israel in the battle against Amalek, at Rephidim, a few weeks after their departure from Egypt, and he had been chosen as the confidential minister and personal attendant of Moses ; so that he must be considered as the chief of the twelve princes of tribes who were designated for the hazardous enterprise of exploring the land of Canaan ; and we know that it was the Divine intention to consecrate him as the successor of Moses in the leadership of the people. With a view, therefore, to the increase of his importance and dignity, and to his own encouragement and that of his associates, and the whole congregation, on the present momentous occasion, Moses, taking advantage of his already significant name, converted it into a title which at once conveyed a promise of Almighty protection, and expressed the creed, and faith, and hope of the people of God. The name, like other names thus given, was God's blessing,

abiding henceforth permanently with the person who received it, but not for his benefit alone. The captain of the adventurous band which went forth to search the land of promise entered upon his undertaking with the character of a man to whom Jehovah had pledged His own great name for salvation. The confidence in God inspired by the knowledge of this fact supplied the right principles and spirit with which he and his comrades should proceed on their perilous mission ; and the propitious augury of the leader's name was verified by their safe return. As before, in the case of Moses, Israel might thus "have understood how that God by his hand would deliver them," and give them victory and complete success in their invasion of Canaan ; but as yet they understood not. They were afraid of the warlike inhabitants, and refused to advance to the possession of the inheritance which God had promised them ; "they murmured in their tents, and hearkened not to the voice of the Lord." Joshua, however, was true to his newly-acquired name. In the strength of the promise and blessing of which it was the symbol, he, with Caleb, endeavoured to allay the fears and revive the faith of Israel ; and the language in which he addressed them breathes the very sentiment of his name—Jehovah (is our) salvation. "If Jehovah delight in us," he said, "then he will bring us into

this land, and give it us. . . . Fear ye not the people of the land : their defence is departed from them, and *Jehovah is with us* : fear them not."

Forty years afterwards, the blessing sacramentally identified with his personality was confirmed by a special communication made to him by God, and fully realized in its temporal significance by himself and his people. God spake to him after the death of Moses, and gave him the reiterated assurance that He would be with him, to give him prosperity and success. "As I was with Moses, so I will be with thee ; I will not fail thee, nor forsake thee. Jehovah thy God is with thee whithersoever thou goest," (Josh. i. 5, 9.) And, in giving him instruction to prepare for the great miracle of the passage through Jordan, God said to him, "This day will I begin to magnify thee in the sight of all Israel, that they may know that, as I was with Moses, so I will be with thee." How well Joshua understood that the object and effect of his own exaltation, thus promised, was to be the disclosure of God's presence and grace to His people, is clear from the words in which he announced to them the approaching miracle, "Hereby ye shall *know that the living God is among you*." And the truth involved in his name was very plainly taught him, and humbly recognized by him, when the mysterious Being who appeared to him before Jericho

declared Himself to be the captain of the host of the Lord, accepted his homage and worship, and proceeded to hold converse with him in language which could leave no room for doubt that He was Himself Jehovah. However great Joshua might be, both by name and office, both his name and office appropriately belonged to a greater ; and both indicated that Jehovah, Lord of all the earth, the living and only God, was the salvation of Israel.

The attentive readers of the Bible are well aware how prevalent in the writings of the Old Testament is the sentiment of this illustrious name, and how often its very terms occur. We find it expressed first in the opening stanza of the song of Moses upon the passage of the Red Sea, "Jehovah is my strength and my song, and *he is become my salvation.*" The introduction of the phrase in such a connection may not improbably account for its adoption by Moses as the name of his chief officer and successor. It is worthy of observation, that the very words of the great prophet and lawgiver are repeated by the Psalmist in the same psalm (cxviii. 14) in which the original name of Joshua occurs, in its primary sense, as a prayer, forming, in fact, the cry Hosanna, "Save now, [I beseech thee, O Lord.]" They are employed with special emphasis by the prophet Isaiah,

"Behold, *God is my salvation*; I will trust, and not be afraid : for the Lord Jehovah [Jah, Jehovah] is my strength and my song ; *he also is become my salvation.*"

The name Joshua derives its greatest importance and its highest sanctity from the fact that it was divinely chosen as the name to be borne among men by the Messiah, the Lord of glory, the eternal Son of God. Reserving the consideration of it in this application for a future page, let it here suffice to notice the process of transition by which it has passed into the form Jesus. When the word Jah was prefixed to the word Hoshea, the compound resulting was, as given in our version, (Num. xiii. 16,) the word Jehoshua. And in this form the name exists in all the passages in which it occurs in the Old Testament, except in the Books of Chronicles, Ezra, and Nehemiah. In those books we find the abbreviation Jeshua, which, at the time when they were written, was evidently the ordinary spelling and pronunciation of the name, whether as that of the first possessor of it, (Neh. viii. 17,) or that of individuals then living. The form Jehoshua is preserved, however, in the pedigree given in the earlier part of the First Book of Chronicles, probably because copied from an ancient genealogical document. And the high priest, who is always called Jeshua in the Books of Ezra

and Nehemiah, is uniformly called Jehoshua by the contemporary prophets, Haggai and Zechariah. The prophets, it may be supposed, adopted the older and original form of the name as more dignified and more sacred; and thus regarded, this practice of theirs confirms our views as to the importance attached to proper names in general, and to this in particular. The word Jeshua was altered, in the pronunciation of the Alexandrian Jews, into Jesus; just as Elisha was into Elisæe and Elissæus. And this word is written always in the Septuagint version wherever either Jehoshua or Jeshua occurs in the Hebrew. Hence Jesus is read for Joshua in the Greek of the New Testament, and retained, very inconveniently, in our version, in Acts vii. 45, and Heb. iv. 8.

The name Joshua has become very important as an evidence in defence of the Mosaic authority of the books of the Pentateuch. It has been alleged by some writers, on the ground of certain usages of the word Jehovah observed in the Pentateuch, and in later books, that this name of God was not known in the age of Moses, and that therefore all passages in which it occurs must have been written by a later author. But if the proper name of a person known to have been living in the time of Moses is found to involve in its composition the word Jehovah, this is a sufficient proof that the

word must have been in familiar use as a Divine name at that time. Now we have seen that the name of the mother of Moses, Jochebed, recorded in the Book of Exodus, was a word of this kind; and also that the registers preserved in the First Book of Chronicles exhibit several names among the grandsons of the twelve patriarchs similarly compounded. It has been, however, suggested, although on most insufficient grounds, that such names may have been introduced into the history, or the genealogies, by some of the later writers of the Old Testament. But it is quite impossible to entertain any such supposition in the case of Joshua. No fact is better established than that a leader of that name conducted the Israelites into the land of Canaan, immediately after the death of Moses. His name could no more have been the invention of a later age than that of Moses himself. For it is incredible, if a person of such distinction in the history of the nation ever existed, that his real name should have been forgotten, or that a fictitious one should have been successfully introduced instead of it at any period. So that, most consistently with the characteristic of unity of design which pervades the whole of the Holy Scriptures, the name which was destined to be the concentration and substance of God's latest revelation to man has become a convincing testimony

in favour of the genuineness and authenticity of the record which contains the earliest.

No name of a strictly sacramental character occurs after this until the birth of Solomon. This name, which, we are told in the Book of Kings, David gave to his son who was to be the heir of his royalty, we learn from the supplementary Book of Chronicles, was so given by Divine command, received by David before the birth of the child. Its meaning is "peaceable;" and it was selected as the name of David's successor, to denote his character, and that of his reign. "Behold," said God, "a son shall be born to thee, who shall be a man of rest; and I will give him rest from all his enemies round about: for his name shall be Solomon, [*Shelomo*,] and I will give peace [*shalom*] and quietness unto Israel in his days," (1 Chron. xxii. 9.) The promise thus given, and thus sealed and symbolized in the name which God appointed for the future king, was amply fulfilled; for we read in the history of Solomon's reign that "he had peace on all sides round about him. And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solomon," (1 Kings iv. 24, 25.) But we cannot doubt that the name had a far higher significance, and was intended as a pledge of the establishment of a peace, and a reign of

peace, far more blessed and more enduring than that which formed the security and happiness of Judah and Israel under Solomon. The seventy-second Psalm, which is entitled, "for, or on Solomon," and in which the blessing of peace is twice emphatically promised with evident allusion to his name, cannot be understood in all its expressions otherwise than typically, and as prophetic of One greater than Solomon, even the greater Solomon, the true Prince of peace.

Another name was solemnly conferred upon this prince at his birth, by which we do not find him designated on any subsequent occasion. It is said that "Jehovah loved him. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah, because of Jehovah," (2 Sam. xii. 24, 25.) Jedidiah means "beloved of Jehovah." Both its sentiment, and the fact that it was bestowed by God himself, and the subject of a special mission of His prophet, would seem to render this name preferable for dignity and sanctity to the name of Solomon, which the historian states had been previously given by David. So that, if this were the only account extant of the transaction, there would be a difficulty and inconsistency of which the rash criticism of neology would doubtless have availed itself, to throw discredit on the truthfulness of the history, or at least of this portion of it. It might

have been plausibly represented as incredible that the name Solomon, devised by David, should be retained in preference to the name which God himself had chosen for the royal infant—a name singularly expressive of His favour. But the information supplied by the Book of Chronicles reconciles the apparently conflicting statements of the earlier history. As we have seen, the author of that book states that the name Solomon was not due to the choice of David, but had been given in obedience to a Divine command issued before the child's birth. It was, therefore, of equal authority with the name Jedidiah, and took precedence of it, through priority of announcement, as the ordinary and historical name. Jedidiah, of more private and personal import, would remain a title quite as permanent as the well-known name, though not to be borne or proclaimed openly, but cherished in domestic use, and perhaps regarded as possessing a peculiarly hallowed and mystic character. It was, in fact, in its distinguishing term *Jadid*, a word of the same significance with the name of the royal parent, David. But while the word David—"beloved"—might express only the affection of an earthly parent, and was very probably so employed by Jesse in choosing it for the name of his youngest son, the addition of the Divine name *Jah* to *Jadid*, the equivalent of David, indicated that the child

thus designated was the object of parental love to the Deity himself. Thus it comprehended the promise which had some time previously been made to David concerning his heir; a promise, let it be remembered, which was communicated to him by the same prophet Nathan by whom God sent to confer on this son the name or title Jedidiah. "I will be his father," had the Lord said, "and he shall be my son."

Now we know, upon the authority of St Paul, (Heb. i. 5,) that the anti-typal or final application of these words is to the greatest "Son of David," the Messiah, who was David's Lord. As therefore, unquestionably, Solomon was a representative person, a type of Christ, in his occupancy of the throne of David, in the extended dominion of his fame and power among the Gentiles, and especially in the character of his reign, and therefore in the name Solomon, expressive of that character, it is at least not inconsistent with these facts to suppose that this comparatively private and secret name Jedidiah—"beloved of Jehovah"—should betoken the most intimate and mysterious relation to God of His Divine Anti-type, "the Beloved," in whom "God hath made us," His true Israel, "accepted," and whom He twice solemnly announced by an audible voice, but not in public, and only to a chosen few, in those words so full of love to Him

and to us, "This is my beloved Son, in whom I am well pleased."

It is worthy of notice in this connection that, although Solomon's higher and more sacred name is only once mentioned in Scripture, it was not forgotten in after-ages that the great king whose reign of peace was symbolized by his name Solomon, "the peaceful," had also the name Jedidiah, "beloved of Jehovah;" for Nehemiah evidently alludes to it when he says of him that "among many nations there was no king like him, who was beloved of his God," (Neh. xiii. 26.)

When the prophet Isaiah was sent to Ahaz, king of Judah, with a message of encouragement, and also a warning of impending calamities, and to give to the unbelieving monarch and his family the promise of the Messiah under the title of Immanuel, he was directed by God to take with him his son Shear-jashub. The reason for this association of his son with himself on this occasion, is not apparent in anything then said or done. But, in a prophecy on the same subject, delivered evidently not long after, the words which compose the name of the son are so used as to make it plain that the name had been given, or adopted, by God for the purpose of attesting and sealing the promise conveyed by its meaning—"the remnant shall return."
 "It shall come to pass in that day, that the *remnant*

of the house of Israel, and such as escape of the house of Jacob, . . . shall stay upon Jehovah, the Holy One of Israel, in truth. The *remnant shall return*, [*shear-jashub*,] even the remnant of Jacob, unto the mighty God. For though thy people Israel be as the sand of the sea, yet a *remnant of them shall return*," (Isa. x. 20-22.) At the same time with the prophet's mission to Ahaz, he was commanded to take a great roll, probably a large tablet, and to inscribe upon it the words, "*Maher-shalal-hash-baz*," the meaning of which is, "haste to the spoil, quick to the prey." Within a year after this a son was born to the prophet, whom the Lord bade him call by the name "*Maher-shalal-hash-baz*," adding, "Before the child shall have knowledge to cry, My father, and my mother, the riches of Damascus, and the spoil of Samaria, shall be taken away before the king of Assyria." This child was of course to be, both before and after the event which his name symbolized, a living witness, by that name, of the truth of God in His threats against the idolatrous and apostate kingdom of Israel.

In the prophecy delivered immediately after the birth of his second son, Isaiah says, "Behold, I and the children whom the Lord hath given me, are signs and wonders in Israel from the Lord of hosts, which dwelleth in mount Zion," (viii. 18 ;) a

clear testimony to the sacramental character of the names of both his sons. We see, therefore, the reason of the command to take with him his son Shear-jashub when he went to deliver his varied message to King Ahab. The child bore a name which was a recognized symbol of a great promise, implying the fulfilment of a great threat ; and was on this occasion, after the manner of prophetic actions in those days, presented to the notice of the king as a visible pledge of the Divine intention. It is remarkable that thenceforward, in all Old Testament prophecy, and not in the writings of Isaiah alone, the term "remnant" is of extremely frequent occurrence, as applied to the future generation which should realize the fulfilment of God's most gracious promises. It would seem as if, from its repeated and emphatic use by Isaiah at a particular period, and its symbolic designation of his son, it had become a consecrated or sacramental word, a key-word of prophecy and of pious discourse, combining in itself the idea of judgment and mercy, of destruction and preservation, of rejection for sin and restoration to God's favour. And in this sense the use of the word has been perpetuated by St Paul in his application of it to the believing Israelites of every age—"The remnant according to the election of grace," (Rom. ix. 27, xi. 5.) That remnant is a continual pledge of

the ultimate fulfilment of God's promise to the whole nation according to the import of the name of the prophet's son, Shear-jashub, "a remnant shall return," meaning the nation when reduced to a remnant. And its return will be of the same nature with that originally intended in this remarkable name ; it "shall return unto the mighty God," unto Him to whom this title of supreme majesty was given at the same period, in conjunction with the titles Wonderful, Counsellor, The Father of Eternity, The Prince of Peace.

In Isa. lxii., God's promises by His prophet to Zion and the land of Israel, and typically to the Church and kingdom of the Messiah, are confirmed by symbolical names :—"Thou shalt be called by a new name. . . . Thou shalt no more be termed Forsaken, [Azubah ;] neither shall thy land any more be termed Desolate, [Shemāmah :] but thou shalt be called Hephzi-bah, [my delight is in her,] and thy land Be-ulah, [married.]" The same words—"desolate," "forsaken," "married"—had been employed in the enunciation of similar promises in a previous portion of the prophecy, (liv. 1, 6 :)—"Sing, O barren, thou that didst not bear : . . . for more are the children of the *desolate* [*shomāmah*] than the children of the *married wife*, [*be-ulah*,] saith the Lord. . . . For the Lord hath called thee as a woman *for-*

saken, (*azubah*,) and grieved in spirit, (*atzubah*.”) The conversion of these terms into symbolical proper names is in accordance with the representation of future events of an adverse and prosperous character by the actual names of Isaiah’s sons; and to this extent is a corroboration of the generally received opinion, strongly controverted by recent criticism, that the latter portion of this book, as well as the former, is the work of the prophet Isaiah. Further, it is somewhat remarkable that Azubah and Hephzibah were both actual proper names of queens of Judah. Azubah was the name of the mother of Jehoshaphat, and Hephzibah was the consort of King Hezekiah, and mother of Manasseh, who was born twelve years before his father’s death. There is nothing improbable in the adoption of these royal names designedly, as such, to symbolize the past and future condition of the royal city; and the choice of the name Hephzibah would be peculiarly appropriate and significant in the writings of a prophet who lived and wrote, as Isaiah did, while a person of that name was the queen of the pious King Hezekiah.

It is again a confirmation of the authorship of this whole book by Isaiah that the choice of significant names for a prophet’s children, and the employment of other symbolical names, was a characteristic of the spirit of prophecy in his age.

For Hosea, who lived precisely at the same time, and prophesied chiefly concerning the Ten Tribes, was directed to call his eldest son Jezreel, with a special reference to the place so named ; his next child, a daughter, was called Lo-ruhamah—that is, “not having obtained mercy ;” and the third, a son, Lo-ammi—that is, “not my people.” These names were given to intimate God’s rejection of Israel on account of their sins. But afterwards the word of the Lord by the prophet was, “Say ye to your brethren *ammi* (my people) and to your sisters *ruhamah*, (having obtained mercy ;) a gracious message, entirely corresponding to that sent through Isaiah to Jerusalem—“Thou shalt be called Hephzibah, and thy land Beulah.”

By the same prophet also God said to His people Israel, addressed under the figure of a wife, “At that day thou shalt call me Ishi, (my husband,) and shalt call me no more Baali, (my lord ;)” and he gave this reason, “I will take away the names of Baalim out of her mouth, and they shall no more be remembered by their name,” (ii. 16, 17 ;) an intimation of the attachment of a symbolical sense to ordinary names. In the same connection, God, by His prophet, promises to “give the valley of Achor for a door of hope,” with an allusion to the meaning of Achor which has been previously noticed. And the prophet Micah,

who lived at the same time with Isaiah and Hosea, in the first chapter of his prophecy avails himself of the meaning of the names of several places to mark the events which he was commissioned to foretell. Putting these circumstances together, it will be found that the evidence arising from the use of sacramental names is in favour of the composition of the latter portions of the book ascribed to Isaiah by an inspired writer contemporary with Hosea and Micah, who could be no other than Isaiah, the great prophet of Judah.

In the book of Jeremiah we find an example of the pronounciation of an anathema on an individual by the imposition of an emblematical name. When Pashur, the chief governor of the temple, had insulted Jeremiah by smiting him and putting him in the stocks, the prophet, on the morrow, having received instructions from God, said unto him, "The Lord hath not called thy name Pashur, but Magor-missabib, (fear all around.) For thus saith the Lord, Behold, I will make thee *a terror to thyself and to all thy friends,*" (xx. 3, 4.) It is not, of course, meant that thenceforward Pashur would be called by the name Magor-missabib; but he, and all who heard the prophet's words, would not fail to remember ever after that the curse implied in this fearful name was inseparably attached to him, identified with his personality. The expression

356 *SACRAMENTAL NAMES.*

appears to have been in ordinary use to denote the condition of a person, or people, hopelessly abandoned to alarms and dangers. It is thus employed by David in Ps. xxxi. 13, and by the prophet Jeremiah concerning himself, in his complaint immediately following the denunciation against Pashur, (Jer. xx. 10.) It is found in one of his earlier prophecies describing the distress of Judah during the invasion of Nebuchadnezzar, (vi. 25,) and in a later, which foretells the defeat of the Egyptians by the same monarch, (xli. 5.) And it is evidently represented as a panic cry in xlix. 29: "They shall cry unto them, Fear (is) on every side." A phrase which had probably become conventional, as the description of the very extremity of terror and despair, was now, in the person of Pashur, riveted to the character of the persecutor of the saints of God. It fearfully illustrated the warning, "Touch not my anointed, and do my prophets no harm;" and its terrible import has been accurately illustrated in the history of other notorious persecutors, under both the Jewish and Christian dispensations.

In the Gospel age we find some eminent, though not numerous, examples of the employment of proper names for the purpose of recording some great truth, or representing some Divine blessing conferred, for the sake of the Church, upon certain

individuals. In the very introduction of the Gospel a name was selected by God himself for the great prophet in whom the series of Old Testament ministrations and disclosures were to end, and the first manifestation of the glories of the new covenant was to be revealed. When the angel announced to the priest Zacharias the approaching birth of the son whom his wife Elizabeth should bear to him in his old age, he instructed him to call his name John. This was a well-known and ordinary name which had been borne by several persons noticed in the Old Testament histories, under the form Johanan ; and, as we have before shown, identical in meaning with the name Hananiah, or Ananias. But it was most suitable to denote the nature of the mission of the Baptist, to mark the epoch now opening to the Church, and the world, which it was his office and ministry to inaugurate. The expression, "Jehovah hath granted grace," or "shewn favour," might indeed, if adopted by his parents as the name for their late-born child, have denoted merely their sense of the goodness of God in granting their earnest desire and prayer for a son. But, as chosen by God, and imposed at the same time with other symbolical and significant injunctions, and accompanied with illustrative words of promise, we cannot but discern in it an announcement of the exhi-

bition of the grace and favour of Jehovah to His people Israel, with which this "prophet of the Highest" was to be charged. The hymn of praise uttered by his father Zacharias, apparently on the occasion of the naming of the child, takes for its key-note the sentiment of the name, "Blessed be the Lord God (Jehovah the God) of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us in the house of his servant David," (Luke i. 68, 69.) And the expectations which the Evangelist tells us were awakened concerning him by the events attendant upon his birth would, according to the Hebrew practice, find their expression in the name to which the attention of a large circle of friends and neighbours had been called in so marked a manner, and which had immediately proved, under the inspiration of the Holy Spirit, so suggestive of "good things to come." Those expectations had their fulfilment in the characteristic proclamation of his ministry, which defined the nature of "the grace of Jehovah," of which his name was the token and pledge:—"The kingdom of heaven is at hand." "Behold the Lamb of God which taketh away the sins of the world."

But the greatest of all names ever given after or before a human birth, the "name which is above every name," that "to which every knee shall bow,"

is strictly sacramental. It was announced to Mary, the destined mother of the Messiah, and to Joseph, her espoused husband, that the name of her mysterious offspring should be JESUS. And to this injunction, as communicated to Joseph, the reason for the name was added, "for He shall *save* His people from their sins." Jesus, as we have seen above, is the same with Joshua, the full meaning of which is "Jehovah (is) Saviour." And the choice of the name is declared in the angelic message to have reference to the character and office of Him who was to bear it. By it attention is fixed upon the great object of His coming into the world,—salvation, and that from sin, spiritual salvation, the salvation of the souls of men from wickedness and guilt, their entire deliverance from the consequences of the fall, and therefore not only present, but future, final, everlasting salvation. It will be observed that, in the words of the angel explaining the purport of the name, allusion is especially made only to that part of the word which means "Saviour." This may serve to impress upon our minds the fact that, as is expressed by His human name, so actually in His human nature, our Lord is the Saviour of mankind; that His manifestation as a real man among men is for our salvation. For his humanity was essential to atonement by sacrifice; since only in

human nature could He suffer and die. His own personal action in effecting our salvation is, therefore, more plainly intimated than if the full interpretation of the name had been given, "The Lord (or Jehovah) shall save His people from their sins." But it is remarkable that, as a comment explanatory of this announcement of the angel, and evidently as its parallel, or equivalent, the Evangelist adduces the words of the prophet when foretelling the birth of the Messiah, "They shall call his name Emmanuel, which, being interpreted, is God with us." Here we find the idea introduced which makes up the full significance of the word Jesus, or Jehoshua, "Jehovah (is) Saviour." He who is "with us," to "save His people from their sins," is God. We are entitled, therefore, to recognize in the name Jesus the expression of the truth that, in Him who was so called, Jehovah, personally, has become the Saviour.

Joshua, as the name given to the captain of Israel, might indeed mean that Jehovah was the real Saviour, who employed him as His instrument; and Emmanuel, if a name given to a man, might simply mean that in his time, or through his agency, God would make His presence to be known among His people. But it is the nature of symbolical names used sacramentally to possess a developable significance. They are capable of a lower or higher

sense, according to their relation or appropriation. This we have noticed in the case of the names Abraham, Sarah, and especially Israel. It may be instanced in St Paul's treatment of the names Lo-ammi and Lo-ruhamah, given by the prophet Hosea to his children, to indicate God's dealings with the Jewish people, but applied by the apostle to the Church of the Gentiles. By analogy, the names Jesus and Emmanuel, as belonging to Him who is the manifestation of God to man, are to be understood in their highest, which is, in fact, their original and most literal sense, "Jehovah, Saviour," "God with us."

As, therefore, the official or titular name, Christ, declares the fulfilment in Him of all the great prophecies which announced the coming of the kingdom of the Lord's Anointed, the Messiah, so the personal name Jesus combines in itself the glory of His Godhead, the wonder of His incarnation, the reality of His humanity, the efficacy of His sacrificial death, "the power of His resurrection." It is, indeed, a Symbol of the Faith, a comprehensive Creed, and the Gospel in a word.

The surnames which our Lord gave to some of His disciples may be compared to the additional names which were given to Jacob and Solomon. They were honourable titles expressive of character; that is, of the peculiar grace of God bestowed

upon those who received them. "Simon He surnamed Peter, which is, by interpretation, a stone," or, rather, a "rock." This name He gave him when first introduced to Him by his brother Andrew. But He solemnly confirmed it when He ordained the twelve as apostles, and sent them out on their first mission; and He afterwards signalized its sacramental character when He attached to it the promise of the sure foundation and perpetual stability of His Church. Peter, on that occasion, by his inspired recognition of the full claims of his Master and Lord, and by his energetic declaration of them, was the representative of the Apostolic faith and the Apostolic ministry. And, therefore, his surname, involving his personal character, office, and action, was selected as the symbol of the "foundation of the apostles and prophets," upon which Christ intended His Church to be built, "Himself being the chief corner-stone."

By the surname "Boanerges," appropriated to the brothers James and John, and interpreted "sons of thunder," our Lord evidently meant to characterize the energy and efficacy of the ministrations of those two apostles. The word has become proverbial in its application to those who possess special powers for awakening and alarming the consciences of sinners, and proclaiming the terrors of that wrath which, even under the Gospel, is "revealed from heaven,

against all ungodliness and unrighteousness of men who hold the truth in unrighteousness." It designates a class of ministers, and ministrations, of which the Church and the world still have need.

The second Simon among the apostles is called the Cananite. This word is improperly in our version printed Canaanite, as if it meant a person belonging to the old Canaanitish race, whereas it is certain that it has not that sense, and most probably is to be understood as "a man of Cana," an inhabitant of the town so named. This town was in Galilee, and not far distant from the other places to which the rest of the apostles belonged by birth and residence ; and we know that our Lord had friends there ; so that it is very natural that one of its inhabitants should be numbered among His chief followers. But St Luke in his Gospel, and in the Acts, calls him Simon Zelotes, (the zealous,) using the word Zelotes evidently as equivalent to Cananite. Now, the town Cana, the Kanah of Josh. xix. 28, originally meaning "a place of reeds," has in Hebrew nearly the same sound and the same letters as the word for "zeal." Hence, in conformity with the Hebrew usage, already noticed, of interchanging words of approximate sound, though different derivation, a man who was called Cananite, or Canani, because he was of Cana, might have the same term applied to him in the sense of

“zealous.” It is not improbable that our Lord, who had given other surnames, Himself authorized this modification of the meaning of the word; thus converting a mere local attributive, used to distinguish this Simon from others, into a title of honour, expressing an important characteristic of an apostle and minister of the gospel.

The surnames given by our Lord to these disciples, like the names of a similar kind, previously considered, could not fail to remind their possessors continually of the qualities in themselves which they represented, and of the qualifications which these formed for the work which their Master had given them to do. They would be testimonies of special grace already bestowed, and pledges of its increase. They would be, in their case, incentives to watchfulness and fidelity, and the exercise of the gift that was in them. Other apostles and disciples of the Lord had not peculiar designations divinely bestowed, nor can any have them now; but all may learn from these what the ministers and followers of Christ ought to be—firm in the maintenance and profession of the truth as it is in Jesus, bold in its announcement, and earnestly and actively devoted to the work of its propagation.

And from the value and uses of proper names sacramentally conferred upon a few we may understand what ought to be the import to ourselves,

and the influence upon our daily life, of the common name, belonging to the same class, which we have all inherited by our birth, and which we claim and assume in our baptism,—the name of Christian. Given, in the first instance, by heathens and unbelievers to the members of the Church at Antioch, as a name which most aptly and accurately expressed their character as “epistles of Christ known and read of all men,” indicating their open acknowledgment of Him, and the personality of the object of their faith, and love, and service, it was, under Divine direction, adopted by believers generally as witnessing their confession, and a symbol of their allegiance to their one Master and Lord, and of their federal union with each other in Him. The name is no longer among us so distinctive as at its origin, and in the nominal Church has almost lost its significance; but that is no reason why each should not employ it to remind himself of his own discipleship, and of the principle on which he should recognize that of his brethren.

Let us apply to ourselves the test suggested by the original imposition of the name, and ask whether we are so living in the world, so confessing Christ before men, that if those among whom we dwell were of other religions, and our religion had not a name, all would, with one consent, give us and our religion the title of Christian.



X.

MISCELLANEOUS NAMES.



FEW Hebrew proper names require to be noticed, belonging to classes less numerous, or less important, than those which have hitherto formed subjects of separate discussion.

Perhaps the most prominent of these, and the most considerable for number, are the names compounded with the word *Ab*, Father. In Oriental phraseology, especially among the Semitic races, the word "father" is extensively employed to denote cause, origin, ownership, headship, or high superiority. Thus, in Gen. iv., Jabal is termed the father of pastoral people, Jubal of musicians, Tubal-Cain of metal-workers. One of the names given to our Lord in prophecy by Isaiah, (ix. 6,) is "the Father of Eternity." God is called "Father of lights," and "Father of mercies," and Satan

“the father of lying.” Many, perhaps most, of the proper names beginning with *Ab*, or *Abi*, may be interpreted upon this principle, but it will not apply to all. Names, for instance, in which *Ab* is compounded with the name of God will not admit of it; *Abiah* or *Abijah* must be “(whose) father (is) Jehovah;” *Abi-hu* “(whose) father (is) He”—*i.e.*, God. Nor can the names of females beginning with *Abi* be thus explained, without the supposition of a very forced and extravagant employment of the idiom. We can hardly understand how a woman can be called “father of joy,” whatever figurative sense may be ascribed to the word “father.” In such cases, and some others, the second word is probably in its original form verbal or participial, or is to be understood as connected with the first word by the suppressed substantive-verb “is,” as in such words as *Abijah*, “father (is) Jehovah.”

Some interpreters of Hebrew names are of opinion that *Ab* may be frequently used as a possessive—that is, as meaning “father’s,” and so solve the difficulty arising from female names; for, of course, a girl might be named “the father’s joy.” But it is entirely contrary to the usage of the language, when two words are in this construction, to place the word which is to be employed in the possessive sense *before* the other. It may be

368 MISCELLANEOUS NAMES.

urged that an instance of such a collocation is found in the name Eliam, since the person so called is named in another place Ammiel, which is the same word reversed; so that if Eliam means "God of the people," and Ammiel has the same meaning, a word in the possessive case—*am*—is in the latter form placed before that with which it is in construction. But it is highly probable that this word Ammiel, even when translated according to strict grammatical principles, was understood to express the same relation between God and His people as the word Eliam. "God of the people" and "people of God" are complementary phrases; the idea of one not only suggesting but necessitating that of the other. And it is entirely consistent with the Hebrew practice in regard to proper names that these should be interchangeable.

Applying the various modes of interpretation which have been explained, we may instance, as an example of the first, the word Absalom, which also is found in the form Abishalom, and is to be rendered "father of peace." The name was given by David to his third son born at Hebron during the seven years of his reign over Judah. It may mark the period of his birth as a time when he expected peace to be established, or when he had obtained some great success, "peace" often meaning pros-

perity. It is remarkable that the mother of Absalom was daughter of Talmai, king of Geshur, a country on which David had long before, during the reign of Saul, inflicted grievous injuries by war ; so that the name of this son may signalize the establishment of peace between Talmai and David, and express a hope that his birth might cement the alliance and render it perpetual. Or the name may be understood as implying David's desire and prayer on behalf of his child that he might prove distinguished for the peaceableness of his character, and the peacefulness of his times. If so, it is one of the instances, which are by no means few, of a singular contradiction of a name by the conduct and history of its possessor. For this was the son through whom the curse of bloodshed and war came upon the family of David which had been pronounced by the prophet Nathan on account of David's great sin in the matter of Uriah. He slew his brother Amnon, rebelled against his father, drawing all Israel into revolt, and perished miserably in battle.

Abimelech is a name which occurs very early as that of a king of the Philistines who had various transactions with Abraham, and of another king of the same people similarly connected with the history of Isaac. These were probably father and son ; and the name, which may mean

370 MISCELLANEOUS NAMES.

“father of the king,” or “(whose) father is king,” if used, as is most likely, in the latter sense, would denote royal parentage, and perhaps presumptive heirship, or right of succession to the throne; or it may have been the regal name always borne by these Philistine kings, intimating lineal order of succession; for we find it in the superscription to Ps. xxxiv. ascribed to a king of Gath who, in the history, has the name of Achish. The only Israelite certainly known to have had this name was the son of Gideon, notorious for his usurpation, fratricidal cruelty, and tyranny. If born, as is most probable, after his father had been elevated to the office of chief magistrate, on account of his victory over the Midianites, this name, which we are expressly told his father set or appointed for him, may mark that fact. It is singular that, on occasion of Gideon’s success, the men of Israel had offered him the sovereignty, as the founder of a dynasty: “Rule thou over us, both thou, and thy son, and thy son’s son also.” But Gideon had rejected the offer, saying, “I will not rule over you, neither shall my son rule over you.” If Abimelech was born soon after this event, which happened forty years before his father’s death, the name would seem to have been selected by Gideon to record not only his accession to regal power, but his right, if he had chosen to

assert it, to a regal title. And it would thus serve to remind the turbulent and fickle people over whom he ruled, both of their offer of royalty and of his moderation in declining to accept it. The imposition of the name with such a meaning and object is rendered increasingly probable by the fact that Gideon himself had very recently received a second name, Jerubbaal, (let Baal plead,) from his father, arising out of an incident in his own life which that name was certainly intended to commemorate, with a view to the correction of the evil propensities of the people. And we may observe that, in this case, it is only the explanation of the name given in the history that enables us to understand its real significance. Without the information thus supplied we might easily construe it as honourable instead of disgraceful to Baal. So the name Abimelech, which, if we knew that it had reference to a family and national event, might, in ignorance of further facts, be supposed to mean that Gideon was really chosen and called king, may very well be understood, from the known circumstances, to signify the popular desire and offer, as well as Gideon's virtual acquisition of the monarchy.

Abiathar, who was united with Zadok in the office of the high priesthood during David's reign, is once (1 Chron. xviii. 16) called Abimelech, and

372 MISCELLANEOUS NAMES.

often by the name of his father, Ahimelech. By Josephus his name is always written Abimelech; and the father is sometimes called Abiathar. The confusion between these names is probably due to copyists, and may have arisen from the circumstance of either father or son having been called by both. The name Abiathar is interpreted by Simonis to mean “(whose) father is left”—*i.e.*, “survives;” the death of the mother being implied. The verb to which its last syllable belongs signifies “to remain,” “to be left;” but hence also “to abound,” “to excel.” So that the name may have the sense “father of abundance,” or “whose father is pre-eminent”—*i.e.*, is in high station. In the last sense it would be a suitable name for a child born after his father’s succession to the high priesthood.

Abinadab, the name of a son of Jesse, and brother of David, and also of a son of Saul, and others, contains in the word *nadab* an allusion either to the character of the father as “liberal and gracious,” or to his condition as noble; for the word *nadab*, beginning with the notion of spontaneity, or free will, comes to express, in various forms, liberality in giving, and nobility of mind, or descent. A name thus complimentary to the father would be chosen, like many which have been mentioned, either by the mother, or by friends and attendants

present at the birth. And it would probably record some family occurrence which testified the conjugal or paternal affection of the head of the household ; perhaps some act of liberality towards the mother, or the new-born child. This sense of the word is recommended, rather than that which refers to the father's rank or station, by its affinity with Amminadab, a name in which *am*, "people," has the same relation as *ab* to *nadab*. Now, Amminadab may fairly be interpreted by the words of Ps. cx. : "Thy people shall be willing," (*i. e.* spontaneously offer gifts, or offer themselves,) "in the day of thy power," a passage in which these words for "people" and "willing" occur in close conjunction. A similar corroboration is found in Canticles vi. 12, where Amminadib, given in the text of our version as a proper name, is translated in the margin, "my willing people." And this same word *nadab* is that which is used in Isa. xxxii. 8 : "The liberal deviseth liberal things, and by liberal things shall he stand ;" and in v. 6 : "The churl (*nabal*) shall no more be called liberal (*nadib*)," where it is evidently placed in contrast with the word *nabal*, its opposite, which we know was a proper name. Such a name as Amminadab, which was that of the father-in-law of Aaron, head of the tribe of Judah while in Egypt, would therefore, most probably, mark an act of liberality, or spontaneous

374 MISCELLANEOUS NAMES.

respect on the part of the tribe towards their chief. For the word *am* may mean "tribe," or "kindred," as well as "nation."

It will be borne in mind that, although the origin of the names Abinadab and Amminadab may be found in such transactions as have been suggested, it is not necessary to suppose that in their adoption afterwards any similar occurrences are implied. A name once invented, and introduced into a family, might be repeated, as amongst ourselves, without any special reference to its actual meaning.

Abner, the name of Saul's cousin, and commander-in-chief of his army, is rendered by some "father of light." Ner, however, does not mean light in the abstract, but "a light," "a lamp;" a very unlikely word to be compounded with Ab in this relation. But as Ner was the name of Abner's father, the word Abner may be taken to mean "(whose) father (is) Ner." It will in this case be a name similar to those in which in later times Bar was prefixed to the father's name to form that of the son, as Bar-timeus, Bar-jesus. No doubt, such compounds were, in most instances, additions to the actual name, to distinguish the individual from others of the same name, as Bar-jona, son of Jonah, added to Simon. But the proper name has some times been superseded by the surname, as in Barti-

meus and Bar-jesus ; and this may have been the case with Abner. The significance of Ner as a proper name is clearly pointed out by the metaphorical use of the word in several passages to represent the perpetuation of the line of succession in a family, as in Kings xv. 4, "For David's sake did the Lord his God give him *a lamp* in Jerusalem to set up his son after him ;" and in Ps. cxxxii. 17, "I have ordained *a lamp* for mine anointed." So, in the parable of the woman of Tekoah, (2 Sam. xiv. 7,) "my *coal* that is left" means an only surviving son. When, therefore, the name Ner was given to a child, it denoted, at least originally, that in him, or in his generation, there was a prospect of the stability and continuance of the family.

The word occurs compounded with Jah, in Neriah, the name of the father of Baruch, the amanuensis of the prophet Jeremiah. This name may mean "(whose) lamp (is) Jehovah," like Urijah, "(whose) light (is) Jehovah," or Uriel, "(whose) light is God ;" but it may express the thankfulness of a parent on the birth of a son in whom he hopes his line will be perpetuated, and in this sense will be "a lamp from Jehovah."

The signification above ascribed to Abner is corroborated by the name of another person frequently mentioned in the same part of sacred history, and belonging to a contemporaneous rival

376 MISCELLANEOUS NAMES.

family. The name of the father of David was Jesse as we read it, but Ishai according to the Hebrew spelling and pronunciation. Now, the second son of his daughter Zeruiah was called Abishai, a word most readily explained as compounded of Ab and Ishai, and as meaning "(whose) father (is) Ishai." In this case "father" is used as elsewhere, to denote "grandfather." It is remarkable that whenever the parentage of any of Zeruiah's children is referred to they are always called "sons of Zeruiah," and their father is never mentioned. Asahel, the youngest son, who was killed by Abner, is said indeed to be buried in the sepulchre of his father; but as it is expressly noted that he was born in Bethlehem, the city where Jesse dwelt, it is probable that by his father is meant his grandfather. We may infer from these circumstances that Zeruiah married a man of inferior condition to that of her own family; and this may account for the name of her son Abishai, which would serve as a constant record of the honourable descent to which he and his brothers could lay claim by their mother's side.

The names of the females beginning with the word Ab, or father, must be interpreted on the same principle as that applied to the last two names. Thus, Abigail, the name of another sister of David, and of his wife, formerly wife of Nabal, is to be

rendered, "(whose) father rejoiceth," and understood as commemorating the joy of the father on the birth of a daughter. A son was usually desired by an Israelitish husband ; but in the case of Jesse, who had eight sons, we can readily imagine that, after the birth of several male children, a daughter would be desired and welcomed. The name of the other daughter, Zeruiah, "balsam from Jehovah," seems to imply a similar sentiment of one or other of the parents.

Another wife of David was called Abital, "(whose) father (is as) dew." In the figurative language of Scripture poetry, dew often represents blessing, beneficence, refreshment, consolation ; and in this sense it may be understood in such a name. Or its significance, when thus used, may be found in the early appearance and rapid evanescence of dew, (Hos. vi. 4, xiii. 3 ;) and so it may intimate the death of a young husband, perhaps before the birth of a child. It is singular that the word *tal* is also combined with *Ham*, "father-in-law," in the word Hamutal, the name of the wife of Josiah, king of Judah, and daughter of one Jeremiah of Libnah. In this case the word *Ham* would necessarily refer to the father of one of the child's parents, and in all probability to its maternal grandfather, who would, of course, be the father-in-law of its father. The name, then, we must suppose

378 MISCELLANEOUS NAMES.

given by the father in honour of his father-in-law, from whom he may have received some considerable benefit, or who may have been a person distinguished for his kind and beneficent conduct generally. The formation of such a phrase, and its employment as a name, cannot but appear strange to our minds ; and perhaps the account given of it may be deemed unsatisfactory. But no other meaning than that above stated can be ascribed, on sound grammatical principles, to each of the words of which it is composed. And the only alternative in their construction which can be admitted presents us with a sense still more difficult of acceptance ; for we can hardly imagine any notion that could be metaphorically expressed by the words “father-in-law of dew,” or any reason for devising such a combination as a name for a male child, while it would be, beyond question, perfectly absurd for a female.

Abishag, the name of the Shunammite woman, selected as the nurse and cherisher of David’s old age, is another example of this class of names. The word, interpreted like the others, means “(whose) father is in error.” Such a name is to be accounted for by the fact that the mother very frequently named the new-born child, and by such cases as Benoni, Ichabod, and Jabez, in which a mother recorded by a child’s name the peculiar

sorrows which were attendant upon its birth. This name looks like a wife's register of domestic unhappiness, arising from the waywardness, ill-treatment, or faithlessness of her husband. It may, however, be an allusion to trouble of a different kind, the father's absence as a wanderer or an exile.

Ach, brother, written in our version Ah, forms part of many names, and in several is compounded with the same words which, in other cases, are found united with Ab, father. Thus we have Ahimelech, Ahijah, Ahinadab, Ahinoam. In most of the names of this class Ach may be understood in its literal meaning, generally with some domestic allusion. Ahab, son of Omri, the notoriously wicked king of Israel, has his name, "father's brother," probably from personal resemblance to that relative. We find also Ahiam in the list of David's chief captains, which means "mother's brother." The supposition that such names originated in the observed likeness of the child to an uncle is corroborated by the frequency with which the name of an uncle is given to a boy, a practice which is observed by Lipsius, a great authority on this subject, to have prevailed among the Romans.

Ahinadab, one of Solomon's twelve tribal precepts, may have received this name, if we follow the interpretation offered for Abinadab, from some kind and generous act of an elder brother, but very

380 MISCELLANEOUS NAMES.

possibly an act quite of a childish character, for we know that circumstances apparently trivial often suggested names ; and parental and family affection gives an importance to the sayings and doings of children quite sufficient to account for their influence in the determination of the name of the youngest member of the household.

A similar explanation may be given of the word Ahitub, recorded in 1 Sam. xiv. as the name of the father of Ahimelech, who was high priest in the reign of Saul. This word, as we read it, means "brother of goodness," which is, perhaps, equivalent to "good brother," but, as read by the Greek translators, who wrote it Ahitob, may mean either "good brother," or ("whose) brother is good." Ahitub is said to have been "Ichabod's brother," and was therefore the son of Phinehas, the unworthy son of Eli the high priest, and necessarily the elder brother of Ichabod, whose mother died at his birth. His name, also, whether we understand it as "good brother," or ("whose) brother is good," denotes that he, too, had a brother older than himself. The designation of this Ahitub as "Ichabod's brother" is very remarkable ; for we hear nothing of Ichabod after his birth, and he was the junior of Ahitub. But it is explained by a fact disclosed to us in the second book of Samuel, (viii. 17,) and attested by the registers in the first

book of Chronicles. It appears that Zadok, the descendant of Eleazar, son of Aaron, who held the office of high priest after the death of Ahimelech, in conjunction with Ahimelech's son, was also the son of a person called Ahitub. Hence the Ahitub of the line of Aaron through Ithamar, who was father to Ahimelech, is described as "Ichabod's brother," to distinguish him from the other Ahitub of the same generation and of the collateral line of Eleazar. Thus the later passages explain the singular and otherwise unaccountable insertion in the earlier; and the earlier passages prove the historic accuracy of the later.

The name Ahimoth occurs in a Levitical genealogy in 1 Chron. vi. The word means "brother of death," or ("whose) brother (is) death," and is thought with good reason to indicate the death of a twin brother, or the fact that one of twin children was still-born. Aharah, or rather Achrach, a name in one of the perplexing genealogies of Benjamin, which can only be interpreted "after (his) brother," seems also a likely name for the second born of twins, quite in keeping with the narrative of the birth of Pharez and Zarah, the sons of Judah, (Gen. xxxviii. 28-30.) Our marginal references identify this person with Ehi, and Ahiram, of the same family. Ehi may mean "my brother," and Ahiram, (Num. xxvi. 38,) is "brother

of height"—*i. e.*, "exalted," or "illustrious brother;" names which undoubtedly may have been variations of the birth-name Aharah.

Ahinoam would reasonably be rendered "brother of pleasantness," in the sense of "pleasing or dear brother," but that in both instances of its occurrence it is the name of a female. The wife of Saul was Ahinoam; and Ahinoam, the Jezreelitess, was one of David's wives, and the mother of his first-born son, Amnon. The parallel word Abinoam forms a man's name, being that of the father of Barak, one of the heroes of the book of Judges. If the Hebrew idiom of construction, in the case of words thus connected, would permit us to consider the first word a possessive, these names would be "brother's delight," "father's delight," and applicable equally to a male and female infant; but since no sufficient reason exists for the exception of words combined in a proper name from the general rule of combination, we must attribute to the second word, *noam*, a verbal sense, and interpret at least Ahinoam ("whose) brother is pleasant," or "is dear." Extreme partiality of affection exhibited by a very young infant for a brother,—a domestic phenomenon by no means unusual,—may be conjectured as a feasible origin for such a name.

Ahimelech, "brother of the king," is an example of names in which Ach (Ahi) is employed figura-

tively, in the sense of friend or companion. Such a name would be given to an infant to signalize the relation existing at the time of his birth between his father and the reigning monarch. Hence, if it was the birth-name of the high priest in the latter part of the reign of Saul, the first king of Israel, it would be necessary to suppose him to have been born after Saul's elevation to the kingdom. If so, Ahiah, repeatedly mentioned as high priest in the early part of the reign, would not be, as the marginal notes assert, the same as Ahimelech, but his father. And it agrees with the general state of things, and Saul's peculiar circumstances at the beginning of his reign, that he should be on very friendly terms with the high priest, who was probably in close alliance with Samuel. Hence we must understand the word son in Ahimelech's frequent addition, "son of Ahitub," to mean grandson. The chronology of Saul's forty years' reign, and Samuel's previous long administration, is entirely favourable to this supposition; for there is ample time for a lineal succession of three high priests between Phinehas, who died when Samuel was very young, and Abiathar, who succeeded to the office at the death of his father Ahimelech late in Saul's reign. But in this case each of these high priests, Ahitub, Ahiah, and Ahimelech, must have died before reaching middle life—a fact sup-

plying a remarkable confirmation of the truth of the history ; for thus the curse recorded in 1 Sam. ii. to have been pronounced upon the family of Eli would be remarkably fulfilled in the representatives of his house for four generations, beginning with his son Phinehas : " There shall not be an old man in thine house. All the increase of thine house shall die in the flower of their age." If, however, it should be necessary to adhere to the strictly literal meaning of the designation, " son of Ahitub," it is conceivable that Ahiah, (friend of Jehovah,) acquired the name Ahimelech, " friend of the king," from the intimacy which subsisted between him and Saul during the former part of his reign ; a circumstance which would extremely aggravate Saul's cruelty in perpetrating the massacre of Ahimelech and his family on suspicion of their favouring David as his rival.

Among the names which are contradictory to the characters of the persons who bore them is to be placed Ahitophel, the name of the wisest of David's counsellors ; for the word means " brother of foolishness." But whether a reference was made in the name to the supposed imbecility of the person himself when an infant, or to the conduct or mental state of another member of the family, must remain uncertain. Many instances are recorded of the early dulness of those who have

developed into extraordinary geniuses. And if this man, so renowned for his political sagacity, showed symptoms of intellectual deficiency in childhood, it would be quite natural to Hebrew parents or relatives to give him a name which may be interpreted as "akin to—neighbour to—folly." But whatever may have been the indication of his early life signified by his name, it certainly suggests an important moral when considered in connection with the closing events of his career, of which alone an account is given in Scripture. Ahitophel, in his old age, betrayed the master whom he had so long served, and deserted the sovereign who had treated him as his friend and companion, becoming the chief abettor of the rebellion of his unnatural son, and the most active agent in the attempt to effect his dethronement and destruction. The result to himself was speedy disappointment, and utter ruin. He soon discovered that he had chosen the weaker side, and engaged in a desperate enterprise; and the last proof of his worldly wisdom was shown in that clear undoubting foresight of the issue of the rebellion, which induced him to choose death by his own hand, as the least of the evils which lay before him. The prevailing motive of his revolt has been variously conjectured. Perhaps it was ambition—the vice of statesmen, or avarice—the vice of old age. Or it may have been revenge; for

he was the grandfather of Bathsheba, in whose person David had dishonoured his family. But whatever the motive, it was a bad one, and it overpowered and overthrew his wisdom. It is seen, then, by his example, that the wisest and most experienced of men may, through the influence of passion, or evil desires, prove himself, after all, to be the "brother of folly," and that, not only morally, but intellectually. He may be led into fatal crime, and into what one of our modern Ahitophels has declared to be worse than a crime,—a mistake, notwithstanding all his knowledge and sagacity, by yielding to the temptations addressed to the unsubdued corruptions of his nature.

Some such thoughts as these, we have reason to believe, would be suggested to the mind of many an Israelite by the signification of the name of Ahitophel, taken in connection with his character and conduct; and they may therefore be legitimately employed by ourselves in endeavouring to learn the lessons taught by so much of his history as is disclosed in the Bible. The consideration of two passages from the records of nearly the same epoch will suffice to show that we do not arbitrarily and fancifully attribute to the Hebrews of that age such etymological observations, or the habit of making such uses of the meaning of names.

When Naomi, accompanied by her daughter-in-

law, Ruth, returned to Bethlehem in widowhood and poverty, after her long exile in the land of Moab, "all the city," we read, "was moved about them, and they (the women) said, Is this Naomi? And she said, Call me not Naomi, call me Mara: for the Almighty hath dealt very bitterly with me. I went out full, and the Lord hath brought me home again empty: why then call ye me Naomi, seeing the Lord hath testified against me?" Evidently the reiteration of her name, as she was met by one after another of her former acquaintances, gave occasion to reflection on its meaning, and to the contrast which it offered to her present condition. In the margin of our Bibles it is interpreted "pleasant;" and the English reader perceives in her comment upon it, and upon the name which she demands for her own in substitution for it, merely the opposition of the ideas "pleasant" and "bitter,"—that is, "prosperous" and "afflicted." But a close examination of the name, and of her language, proves that she deduced from it the whole of her complaint, the characteristic sentiment of which is brought out in strong relief by its full etymology. For the termination *i* in this word, as in most of similar construction, is, as has been previously explained, an abbreviated form of the name Jehovah, or Jah; so that Naomi means "pleasantness of Jehovah." We see, then, the point of her repeated

388 MISCELLANEOUS NAMES.

ascription of her trouble to the immediate will and action of God. "*Call me not Naomi,*" she said : "that word implies prosperity from Jehovah ; but *the Almighty hath dealt very bitterly with me ; Jehovah hath brought me home again empty. Why call ye me Naomi ?* The name means pleasantness to Jehovah, and can only be applied to one who is pleasing in His sight ; but *Jehovah has testified against me, and the Almighty has afflicted me.*" So closely did her lamentation over her fallen fortunes adhere to the text supplied for it in her name. It is morally certain that other names which proved to be in remarkable accordance, or in remarkable contrast, with the character or circumstances of individuals would also suggest appropriate trains of thought, and be expanded into similar expressions of feeling.

Another instance occurs in the history of David. Abigail, the wife of Nabal, the rich sheepmaster, who had churlishly and ungratefully refused David a supply of provisions for his men, addressing the offended chieftain in deprecation of his wrath, thus speaks of her husband, "Let not my lord regard this man of Belial, even Nabal ; for as his name is, so is he ; Nabal is his name, and folly is with him." Nabal signifies "a fool ;" and the word for folly is formed immediately from the word Nabal. And the expression "folly is with him" intimates that

folly was as inseparable from him as his name. It may also be compared with the name Ahitophel, "brother of folly," one who is closely united and related to folly. Simonis thinks that such a name as Nabal, signifying "a fool," would not be given to a child by his parents, and therefore derives its original meaning from the verb *nabel*, "to fade," or "wither," which is in fact its root, and supposes that it denotes a weak and sickly infancy; so that it would be represented rather by the word "weakling" than "witless." In this case, Abigail must have availed herself of the double sense of the name to describe by it her husband's mental instead of his early physical characteristics. And such an employment of a word would be quite consistent with usages which have been already noticed of the Hebrew language and people. But it certainly appears, from the tenor of her speech, that she meant to account for her husband's conduct by his general and native character; and if so, his name must have belonged to him in the sense in which she used it from an early age. There are not wanting parallel instances among other nations of such disparaging names, which must either have been chosen by parents for their children, or added as nicknames, and gradually substituted, by family use, for those primarily given. Hence the Roman name Brutus, "dull," or "stupid," which is attri-

buted by Iivy to the feigned imbecility of the celebrated member of the great Junian *gens*, who is first known to have borne it. And several English surnames are derived from words of similar meaning. Thus Dower probably is from the old Norse, *dari*, Danish, *daare*, a fool; Dodd, which frequently occurs in Saxon annals in the form Dodda, or Dudda, has its etymon in the Friesic word *dod*, a blockhead, whence our English "dote." And Offa, the name of one of the wisest kings of Mercia, which is the same as the word *Oaf*, or simpleton, is accounted for by the fact that he was blind till his seventh and dumb till his thirteenth year, and so simple and pusillanimous that all hope that he would ever prove himself worthy of his station was abandoned.*

An example, showing how naturally, on an occasion given, the signification of such names would present itself to the mind, is afforded in a letter of Cicero to Atticus, in which, speaking of a certain political action of which he disapproved, he says, "What then? was that the fault of the Bruti, (conspirators against Cæsar?) Certainly not; but of other *bruti*, (stupid, senseless men,) who think themselves wary and wise." Upon reference to many names which we have discussed, it will be abundantly evident that the actual or possible circum-

* Ferguson's English Surnames, pp. 468, 327.

stances or conduct of their possessors might well suggest similar allusions, or such comments as Naomi made upon her own name, or Abigail upon that of her husband.

Melech, "king," is found in various combinations forming proper names. Some of these have been already noticed,—Melchizedech, the name of the mystic king of Salem ; Abimelech, son of Gideon ; Melchi-shua, that of the third son of Saul. The meaning of this last name is, " my king (is) salvation (or prosperity,)" in which sense it is to be compared with Abishua, or Elishua, which refer the blessing of deliverance or prosperity respectively to the agency of a father, (Ab,) or the will of God, (El.) The probable date of Melchi-shua's birth is, as we have seen, (p. 245,) the second or third year of Saul's reign ; and if so, it coincides with the date of the victory which, through his eldest son Jonathan, he obtained over the Philistines. It would seem, therefore, to have been given in commemoration of that event, the glory of which is naturally enough attributed to the king by his consort, or her attendants and courtiers.

If there be any reason to prefer the order of Saul's younger sons, as stated in the First Book of Chronicles, to that of the First Book of Samuel, the birth of Melchi-shua, whom the Chronicler mentions as the second, must be referred to the first or second

year of his father's reign ; and so his name would appear to be a record of the first great exploit of Saul, due entirely to himself,—the deliverance of Jabesh Gilead by his victory over Nahash, king of the Ammonites.

Beside Abimelech, three other names compounded with Melech occur among the people of Israel before the regal period. But they do not imply, like Abimelech, the existence of either a king or a person possessing kingly power, for they are all compounded also with the Divine name, and ascribe the kingdom to God. The earliest of these was Malchiel, grandson of Asher, the son of Jacob. His name is the same in sense as Eli-melech, that of the husband of Naomi, who lived during the epoch of the Judges, Melchiel, meaning "God (is) my king," and Elimelech "(my) God (is) king." Malchiah, a name which occurs in the family of Levi, and perhaps at the latter part of the same epoch, differs from the two former names only in the substitution of Jah for El, and means "Jehovah (is) my king." Malchiram, "my king is exalted," is the name of one of the sons of Jehoiachin, king of Judah. Jehoiachin was carried captive to Babylon by Nebuchadnezzar in the nineteenth year of his age. His family is thus enumerated in 1 Chron. iii. 17, 18: "Assir, Salathiel his son, Malchiram also, and Pedaiah," and four others.

Salathiel, who was the father of Zerubbabel, is expressly said by St Matthew to have been born after the arrival in Babylon. And, considering the youthful age of Jehoiachin, (Jeconiah,) when that event occurred, it would seem probable that his first son also was born in that city. The supposition is confirmed by his name, which is Assir, "a captive." But how shall we account for the name of his third son, Malchiram, which implies a condition of prosperity? On referring to the history in 2 Kings xxv. 27, it will be found recorded that "in the seven and thirtieth year of the captivity of Jehoiachin, king of Judah, Evilmerodach, king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin, king of Judah, out of prison, and he spake kindly to him, and set his throne above the throne of the kings that were with him in Babylon." The name Malchiram, "my king is exalted," very remarkably corresponds to this favourable change in the fortunes of Jehoiachin. It fully expresses its actual character, which consisted not merely in a release, a "lifting of the head," out of prison, but in actual exaltation to a position of high and royal dignity. It is a name that would be given by the mother, who, if our supposition as to the date of this son's birth be correct, must have been married by Jehoiachin a long time after the commencement of his captivity, and not improbably was a new

consort chosen by him, or given to him by his benefactor, Evilmerodach, on occasion of his restoration to his regal honours. We may observe, that an interval between the birth of his two first sons and the third seems marked by the mode of narration adopted by the Chronicler, "The sons of Jeconiah, (Jehoiachin,) Assir, Salathiel his son, Malchiram also," &c. Salathiel, who was father of the Zerubbabel who led the first company of exiles back from Babylon to Judea, must have been born in the early part of Jehoiachin's captivity, or his son would not have been of mature age at the time of his return.

The coincidence between this very significant name of one of Jehoiachin's sons, and a most extraordinary and important event in his life, is unquestionably worthy of note, whether or not we may feel disposed to rely upon it as internal evidence of the truth of the history.

The simple noun, Melech, "king," is recorded in 1 Chron. viii. 35 as the proper name of the grandson of Mephibosheth, the son of Jonathan. We may compare with this the Latin word Rex, known from Horace to have been a proper name in his time; also the earlier and more famous name Regulus. Such a name may have been given in the family of Saul to perpetuate the remembrance of its former possession of royalty.

The word Hammelech, "the king," is also rendered as a proper name in our version in two passages, (Jer. xxxvi. 26, xxxviii. 6,) but as a common noun in another, (1 Kings xxii. 26.) In each of them it designates the father of a person spoken of, who may have been the king at the time ; or, more probably, in the two former passages, king when this person was born. But most translators understand it as a proper name ; and this opinion is confirmed by the occurrence of the undoubtedly proper name Hammoleketh, "the queen," or, literally, "the regent," in the genealogy of Manasseh, (1 Chron. vii. 18.) Hammoleketh was the granddaughter of Manasseh, son of Joseph, and sister of Gilead, who gave his name to the large and fertile district so called, and who evidently was a man distinguished in his day and generation for wealth and power. His sister, too, must have possessed some characteristics of eminence, since she is mentioned, without any reference to her husband, as the ancestress of one of the leading families in her grandfather's tribe. The early development of such characteristics may have led to the acquisition of her recorded regal name.

Three compounds with Melech are found as apparently proper names, but of such a character, and applied to such personages, as to lead us to believe that they were rather additional, and official, than

396 MISCELLANEOUS NAMES.

original names. The first of them is Nathan-melech, the name of an officer called "a chamberlain," or "eunuch," who had some employment under Josiah in the temple. This combination of words, which means "the king gave," or "the king appointed," has very much the appearance of an appellative which had come into use as the court designation of a person holding a particular office of trust. The same may be said of Ebed-melech, "servant of the king," as the Ethiopian eunuch, or chamberlain, is called to whom Jeremiah owed his deliverance from the dungeon. Josephus gives this person no name, but calls him one of the king's servants. And Regem-melech, the name of one of the returned captives mentioned by Zechariah in conjunction with Sharezer, which is an Assyrian name, sounds very like a title indicating confidential position in the court of a prince. It means "friend of the king." So Hushai the Archite is repeatedly called "David's friend," or "companion," evidently in an official sense; and Zabud, the son of Nathan, is reckoned among Solomon's officers as "the king's friend." This Regem-melech may have stood in the same relation to Jehoiachin, the king of Judah, after his titular restoration, or even to one of the kings of Babylon or Persia; since we know, by the example of Daniel and his three friends, and of

Nehemiah, that Jews were admitted to high office in their courts.

As in all other languages, proper names are found in Hebrew denoting physical characteristics ; for the most part, such as were observable at or soon after birth. Thus, as we have noticed already, Esau was so called from his hairiness, Korah from baldness ; Laban, the name of Jacob's father-in-law, means "white." Lebanon is the same word in an augmented form—"the great white (mountain,)" the Mont Blanc of Syria. Nahor, his father, is thought by Simonis to derive his name from a word of the same meaning. But it is more closely allied to a word which certainly signifies "snorting," and therefore seems to have been suggested by an infantine habit of snoring loudly. If so, he probably owed his name to his nurse. And we may compare with it the Latin Stertinius,—apparently a derivative of *stertere*, "to snore,"—the name of a Stoic philosopher, whom his disciples, according to Horace, esteemed the eighth of the wise men of the world. Uzzah, "strength," is the well-known name of the man who was smitten with death for touching the ark. If he retained in manhood the characteristic which appears to have given him this name in infancy, we can understand why he, rather than any other, should have been forward to save the ark from falling, when the oxen

398 MISCELLANEOUS NAMES.

stumbled who were drawing the carriage on which it was placed. Conscious of physical power, he would naturally be prompt to exert it on such an occasion, to sustain the tottering vehicle and its precious load. So remote and latent, oftentimes, is the cause which leads to injurious and even fatal action.

Azaz and Aziza are names of the same meaning. Uzzi is equivalent to Uzziah, "strength of Jehovah," and belongs to another and a higher class of names, which have been under consideration.

Jabesh, the name of the father of Shallum, a king of Israel, is "dry," "wasted," "withered." The Latin Macer and Macrinus have the same signification. As the name of a town in Gilead, Jabesh no doubt expresses the nature of the soil; as the name of a person, when first so employed, the physical condition of his infancy. Gareb, one of David's captains, "the scurried," or "scabby," carried with him in his name no very agreeable reminiscence of his early years. The hill so called may also have received its denomination from an appearance not unusual on hills, and often described by similar terms. Several persons have the name Paseah, "lame;" one of them is registered in the Books of Ezra and Nehemiah as the head of a family among the Nethinims, or servants of the sanctuary. The founder of the great Clau-

dian *gens* among the Romans probably derived his name from the adjective *claudus*, implying congenital or early lameness. Another name, occurring twice in the same registers is Giddel, "overgrown," corresponding to the Latin Crassus, a family name in the Licinian *gens*, familiar to the readers of Roman history as that of the associate with Cæsar and Pompey in the first Triumvirate.

Among all nations, civilized and barbarous, many proper names are derived from the brute creation. As originally given, or assumed, they doubtless were intended to signify the possession of qualities, or physical characteristics, for which the various animals are valued or admired. Where family names corresponding to our surnames prevailed, these would often, by their reference to animals, denote the early occupation, or principal possessions of the family. Such among the Romans was the origin, according to Plutarch,* of the names of some of the best families; as the Porcii, from *porcus*, "pig;" the Caprarii, from *caper*, "a goat;" the Ovillii, from *ovis*, "a sheep;" the Suillii, from *sus*, "a sow." But, for the most part, the formation of a human name from that of an animal is traceable to some peculiarity either observed or desired in an individual, which would thus be most intelligibly expressed in a rude and simple age.

* Life of Poplicola.

400 MISCELLANEOUS NAMES.

The first person mentioned by a name of this kind in Scripture is Rachel, the beloved wife of Jacob. Rachel is the word for a "ewe" distinctively, although sometimes used for a sheep generally. It became a proper name, doubtless, from having been employed as a title of endearment, just as the word "lamb" is among ourselves. A still earlier name, Rebekah, however, (or Ribqah,) that of Isaac's wife, is one which, although not belonging to any animal in particular, has reference to animals only, and those of a limited class, and in a peculiar condition. It is the same as fatling, and indicates the plumpness of healthy infancy, which in this case, we may easily imagine, was no unfaithful augury of that style of beauty in maturer age which has always been in high estimation among the Orientals.

Caleb means "a dog," "a barker;" it is the well-known name of the noble of the tribe of Judah who was so honourably associated with Joshua in the exploration of the Land of Canaan, and in the blessings which rewarded their faithful report. He was not the first of the family who bore this name; but he remarkably exemplified its significance if we suppose that it was given in the first instance to mark the fidelity, or watchfulness, in the service of a master, of which the dog may well be taken as a symbol. It must be

owned, however, that the dog was an animal by no means held in high estimation among the Israelites, and that it is the representative in Scripture of all that is abominable and unclean. Probably a different feeling prevailed in Egypt when the name was first introduced into the family of Judah, since one of the principal deities of that country, Anubis, was worshipped under the form of a dog-headed man ; and the dog was certainly one of the sacred animals of Egypt. On the other hand, the ass, which we treat with such contempt as synonymous with stupidity, and which also was an object of aversion to the Egyptians, was certainly held in honour by other people. It typified strength, patience, usefulness, and even sagacity. Hence we need not be surprised to find a Canaanitish chief possessing the name Hamon, "ass." Among the Romans, also, we meet with several names having the same meaning. *Asina*, and *Asellus*, (ass's colt,) were names of families ; and *Asinius* was the name of a *gens*, or clan, one member of which was C. Asinius Pollio, distinguished as a statesman, orator, poet, and historian in the Augustine age, and to whom Horace addressed a complimentary ode on the composition of a history of the civil wars of his time, a work which unfortunately is lost. The lion, as in most nations, supplied several names to the Hebrews ;

and Lyon is a common surname among them at this day. Of persons so distinguished the best known is Othniel, son-in-law of Caleb, and the first of the Judges of Israel. His name signifies "Lion of God." We find also Othni, eldest of the sons of Shemaiah, eldest son of Obed-edom, whom God blessed as the faithful keeper and guardian of the ark. These sons of Shemaiah are said to have ruled throughout the house of their father, for they were mighty men of valour. Othni may mean "Lion of Jehovah." It was perhaps acquired as a proper name by an early exhibition of strength and courage; and if the terminal *i* is the abbreviation of Jah, it ascribes the possession of such qualities to the grace of Jehovah, and indicates the dedication of them to His service. We do not meet with the word *othēn* for a lion in the Hebrew Scriptures; but the cognate word, *othon*—one of the numerous Arabic names for the king of beasts—leaves no doubt of its meaning. The proper name Laish, however, is a Hebrew name of the animal; and so is Ari—whence the name Ariel, signifying, like Othniel, "Lion of God." Every reader will remember Leonidas, the heroic king of Sparta, who was descended from an ancestor called Leon. And a man named Leon was the first Greek taken prisoner by the army of Xerxes, in his invasion of Greece. He was immediately

sacrificed ; and the historian Herodotus considers that his fate was owing to his name. They took him for a symbol of his fellow-countrymen. This incident is a proof of the superstitious importance attached to the meaning of names by Eastern nations.

Deborah is a name that occurs twice in Scripture. It is that of Rebekah's nurse, and of the prophetess who held the office of magistrate of Israel early in the era of the Judges. The word signifies "a bee," and is doubtless emblematic of industry, patience, sagacity, and usefulness. It was a very natural name for a female born, as probably the elder Deborah was, in a state of servitude, but of such parentage as to warrant the anticipation that she would rise to a domestic office of great trust in the patriarchal household of Nahor. And from the fact that she evidently accompanied her young mistress and early charge into Canaan, when quitting Syria to become the bride of Isaac, and from the honour paid to her at her death in a very advanced age, we may safely conclude that her conduct throughout life fulfilled the expectation, or the hope, expressed by her name. We know nothing of the early history of the prophetess-judge. She may have received her name simply as a repetition of the preceding. But the practical qualities symbolized by it were as necessary to her in her high office as they were to the right per-

formance of the humbler duties of the former Deborah ; and we have every reason to believe that she fully exemplified them in her political and judicial conduct. Happy would it be for every country if its rulers and ministers, or chief servants of the state, possessed just those honours and virtues which constitute the character of a trustworthy servant of a family. It is for want of these, rather than of more brilliant talents, that nations are often plunged into difficulties and dangers.

Jonah, the name of the prophet who was sent to Nineveh, signifies “a dove ;” and so does Jemima, the name of the eldest of the daughters in the second family of Job. As a pet name given in infancy, it seems more suitable for a female than a male child, especially as the word Jonah is of the feminine gender. There is apparently a modern parallel to it in the name of the Irish saint, Columba ; but this may be merely the Latinized form of the Erse or Celtic *colm*. Columba in Latin, however, like Jonah in Hebrew, is used for the pigeon or dove generally, although there is a masculine form, Columbus, famous to all generations as a proper name. But the great navigator and discoverer had thus Latinized his original name, which was Colon, derived probably from *Colonus*, a cultivator of the ground, or perhaps a colonist.

Nahash, "serpent," was the name of at least two kings of Ammon, and probably of another Ammonite of distinction, (2 Sam. xvii. 27.) It is also, according to the Chronicler, the name of the parent of Abigail, sister of David ; and if so, this parent must have been her mother, the wife of Jesse, and consequently the mother of David. It may seem strange that a reptile which is the object of universal abhorrence should supply a favourite name to a royal family, or a name for a female. But the serpent was, we know, from a very ancient date the emblem of wisdom and subtlety. An asp, in Egyptian hieroglyphics, represents the regal power of life and death. The form of the serpent is employed in the religious symbolism of all the ancient nations especially to denote consecration or dedication. And we have an illustrious example of the use of its Greek name as a proper name in Draco, the renowned Athenian legislator. His name, however, has often been alluded to as significant not of the wisdom, but of the terrible severity of his laws.

Several proper names of persons mentioned in Scripture are taken from trees. "Tamar," a palm-tree, is the name of the daughter-in-law of Judah, and mother of his children Pharez and Zarah. It is also the name of David's daughter, the sister of Absalom, who is described as conspicuous for

beauty. And Ithamar, name of a son of Aaron, and head of the line of high priests ending with Abiathar, is a compound of Tamar ; rendered by some Palm-island, by others, "like a palm." The ideas of beauty and wealth seem to be combined in such names ; the palm-tree being at the same time the most ornamental, and the most valuable for its produce, of Eastern trees. Elah, son of Caleb, and another Elah, son of Baasha, the fourth of the kings of the Ten Tribes, with several besides, derive their name from the "oak," or "terebinth" tree, considered, no doubt, as a symbol of strength and stability. The augury of the name was singularly belied in the case of the second of these. In him was fulfilled the prophecy addressed to his father Baasha, that God would "make his house like the house of Jeremiah the son of Nebat." He reigned but two years, and was killed by his servant Zimri "as he was drinking himself drunk in the house of Arza, his steward," and all his father's family perished with him. He was "as an oak whose leaf fadeth." The olive is found as a name in various forms. A certain Benjamite is called Zethan, and a Levite, Zetham ; both words signifying "a great olive." And Izhar, the name of a grandson of Levi, grandfather to Korah, is by some understood to mean an olive-tree ; by others, its

produce—olive oil. Children, it will be remembered, are compared to olive plants in Ps. cxxviii. 3; and David likens himself, in Ps. lii. 8, to “a green olive-tree in the house of his God.” The olive was the representative of health and vigour, of durability, of plenty, peace, and happiness. Hence it is employed by the prophet Jeremiah to denote the condition and character designed by God for the people of Israel: “The Lord called thy name, A green olive-tree, fair and of goodly fruit,” (chap. xi. 16;) a passage which the apostle Paul evidently had in view when, in writing to the Roman Christians, he spoke of Israel as “the olive-tree,” and of the Gentile Church as a wild olive engrafted, and so “partaking of the root and fatness of the olive-tree.” Rich spiritual blessedness and spiritual beneficence, the possession and dispensation of abundant grace, are represented under this image as applied to the Church of God, and were doubtless the object of the royal psalmist’s desire when he applied it to himself. A pious father would, we may presume, express similar aspirations on behalf of his children when he consecrated them to God under the symbol of the olive. Many of the blessings which God has promised to His whole Church may be claimed in Christ by each individual believer; and every Christian may

408 MISCELLANEOUS NAMES.

be, through the grace of the Holy Spirit, the blessing to all around him which the Church is destined to be to the whole world.

Passing over, of necessity, a great number of isolated names the signification of which would afford material for interesting and profitable consideration, we conclude this part of the subject with a brief reference to two classes of names, which may perhaps present some difficulties to the student of the personal nomenclature of the Bible. We have seen that the same name is sometimes found belonging to a male and female. When a name is a compound of a certain character, such as Abiah,—“Jehovah (is) my father,”—or is otherwise expressive of a fact, it is clearly as applicable to one sex as the other. But among the Hebrews an abstract term also, used as a proper name, might be given either to a male or female, irrespective of its own formal or grammatical gender. Hence many names of men have a feminine termination, and some names of women a masculine. Perhaps, if there were as many women mentioned as men, the numbers in these two classes would be equal. It is further to be noticed as a fact still more in opposition to our modern practice and notions, and not easy to be accounted for on any principles, that in cases where two forms of a word exist—a masculine and a feminine—the feminine is

repeatedly found in use as the name of a man. Thus Shelomi, "peaceable," and Shelomo, (Solomon,) are masculine forms and masculine names; Shelomith is the feminine form, and is the name of several women, but it is also the name of several men. The father of Achish, king of Gath, is called, in 1 Sam. xxvii. 2, Maoch, which is a masculine form. The same man, or perhaps his grandson, is called Maachah, which is feminine, and the name of a wife of David, the mother of Absalom, and also of her great-granddaughter, the wife of Rehoboam. Shemer and Shimri (watchful) are names of men, but so is their feminine, Shimrath; while a woman is called in one place Shomer, (keeper,) which is masculine, and in another Shimrith, which is feminine, with the same meaning.

Similar anomalies exist in some of the appellatives, and other words of the language. The titles of persons holding certain offices are feminine in termination, as Pekhah, "a governor;" so likewise the word which we translate "the Preacher" in the Book of Ecclesiastes. If we adopt our marginal reading of Isa. xl. 9—"O thou that tellest good tidings to Zion"—the single word for "the teller of good tidings," which is feminine, must be understood of a messenger, or herald, who would naturally be considered as of the masculine gender. The words in concord with it, however, are all feminine,

which would seem to support our textual reading: "O Zion that tellest," &c. But it is to be observed that the word in concord with "the Preacher" in Eccles. vii. 27 is feminine, although undoubtedly the Preacher here, as throughout the book, must be understood to be a man. Again, some masculine nouns have, in the plural, feminine terminations, and feminine nouns have plurals of the masculine form. For example, the essentially masculine noun *ab*, "father," is in the plural *aboth*, not *abim*.

No satisfactory explanation has yet been given of these phenomena of the language, nor do they throw any light upon the apparent misappropriation of masculine and feminine proper names respectively. Some have thought that the feminine termination was used to express fondness, regard, or admiration. This theory by no means accounts for the various usages among appellatives which have been referred to. But, if it can be established that such notions were at all connected with the feminine form of words, the fact would supply an intelligible principle for the adoption of words with feminine terminations as masculine names.

The second class of names which is likely to occasion some perplexity is that of duplicates.

Many persons are spoken of under two different names. In a large number of cases these will be found to be the same names in different forms, or the same in signification. But there are some who possess two names which are in no respect equivalent or similar to each other. Thus a son of Saul, king of Israel, is called in one place Ishui, but elsewhere Abinadab: Ishui meaning probably "like"—that is, like his father; but Abinadab, as before explained, "whose father (is) liberal." David's son by Abigail is named Chileab—"father's desire"—in one place, and in another Daniel, "God is judge," or "God has judged." Izhar, a name lately explained, belongs evidently to the same son of Kohath, the son of Levi, who is afterwards called Amminadab; the former word, "olive," referring, as is most likely, to the individual himself; the latter, "the people is willing or liberal," to some national or tribal occurrence at the time of his birth, or in his infancy. The examples of Benjamin and Solomon show that possibly, in such cases, the two names may have been given contemporaneously; and it may be readily supposed that although one might receive the preference, as the usual name, both would be preserved, and the less favoured occasionally employed. It is remarkable that parallel instances

of such duplicates occur in the records of the heroic ages of Grecian history, a period coeval with that between Moses and David. Paris, the son of Priam, whose abduction of Helen was the cause of the Trojan war, is generally mentioned in the "Iliad" by his name Alexander. Homer tells us that the infant son of Hector had been called Scamandrius by his father, in honour, doubtless, of the god of the river Scamander, but that the people called him Astyanax, "lord of the city," because it was Hector alone who defended Troy; and this is the name by which his mother speaks of him. The son of Achilles, called in the "Odyssey" Neoptolemus, according to ancient legends adopted by Virgil bore also the name of Pyrrhus, equivalent to Rufus, or "the red." And that well-known character of the "Odyssey," Irus the beggar, is said to have acquired this name from his services as a messenger, by a kind of burlesque upon Iris, the name of the heavenly messenger, the goddess Iris; but his mother, the poet states, had given him the name Arnæus. In the "Æneid," Virgil calls the son of Æneas indifferently Ascanius and Iulus, informing us that the latter name was added as a cognomen or surname, but speaking of it as a name by which, under the form Ilus, he was known in his earliest years. Neither in this case, nor in that of any of the pairs of

names before mentioned, was one of the two names used like a Roman cognomen, or our surname, in conjunction with the other, but apart from, and instead of it. With such examples before us, both in sacred and secular history, of persons possessing double but independent names, we may reasonably account for the designation of the same individual by different names in various parts of the same or a different record, not by assuming that a mistake has been made by one of the writers, or that the narratives are conflicting or contradictory legends, but by the supposition, shown to be consistent with the practice of the time, that each person was actually known by each of his two names.

There is a vast number of proper names which cannot be reduced under any class-denomination expressing community of etymological character. They are as varied as the circumstances in which nations, or families, or individuals can be placed, or as the sentiments or emotions of the human mind. In most instances the signification of the words thus chosen for names is ascertainable; in very few can the reason for the name be discovered, even when something is known about the person bearing it, his parents or his times. In many, however, there is ground for plausible conjecture. Those who may wish to pursue the subject may perhaps derive some assistance, when considering

414 MISCELLANEOUS NAMES.

the probable origin of isolated names, from the observations which have been made upon those which are capable of classification, and are referable to some common principle. A name will often be found in affinity with another, or others, belonging to the classes which have been discussed, and on which some light has been thrown by specimens of the same class which have been explicitly accounted for, or may be readily explained, by statements in the sacred narrative. But it is necessary to repeat the caution which has already been given against rash speculation and spiritualization. A word, or a combination of words, used as a personal name, may be suggestive of interesting or profitable reflections which arise from it simply so used. We are not, however, warranted in believing that the name is intended to impart the instruction we may thus derive from it. Much less are we entitled to suppose, if this instruction should be of an evangelical, doctrinal, or spiritual character, that evangelical, doctrinal, or spiritual truth is actually revealed by the name—that it was given, and placed on record, and in its peculiar position and connection, for the purpose of teaching and corroborating such truth. To adopt such a system of interpretation would be to multiply mysteries without authority, and to make the teaching of Holy Scripture uncertain and precarious. A modest and

guarded application of the meaning of proper names may be as instructive as Archbishop Trench has made "the study of words" in common use ; but if we exalt them into symbols of the faith, or prophetic emblems, we are in danger of perverting them into sources of mischievous, and perhaps fatal error.



XI.

HEATHEN NAMES.



CONSIDERABLE proportion of the proper names recorded in the Old Testament Scriptures consists of the names of persons belonging to the various heathen tribes and nations with which the Israelites were conversant at different periods of their history. And as we do not exclude from our consideration the actions and sayings of heathens reported in the Bible, so neither can we consistently, in an inquiry like the present, pass over their proper names. Their deeds and words, as well as those of the ungodly in general, have not the same interest for us, nor can they be as profitable subjects of contemplation, as those of God's faithful people; but they have their uses, and form part of the instruction provided for us in the Divine Word. So the significance of heathen names, when it can be ascertained, though not capable of the application which can

frequently be made of that of Israelitish names, may yet conduce to the improvement of our acquaintance with the sacred story, and afford some practical lessons occasionally in human character.

One class of those names, consisting of those which are compounded of the names of heathen deities, has already been discussed. In proceeding to the examination of others, it will be necessary to call to mind the observations made on the affinity of various languages in which many of them occur with the Hebrew, the vernacular language of the people of Israel for at least a thousand years, known words of which supply the origin of most, but very far from all, Israelitish names. The Hebrew itself is certainly almost identical with the Phœnician or old Canaanitish language. This appears from the Canaanitish names of persons, and places, and deities; and from the free intercourse which the descendants of Abraham constantly held with the inhabitants of Canaan. The fact is confirmed also by such scanty remains as we possess of the Punic or Carthaginian language, which was of course originally Phœnician. Plautus, in his comedy, "*Pœnulus*," introduces a Carthaginian speaking Punic; and although Oriental scholars differ as to the exact rendering of his discourse, it is beyond a doubt that many of the words are pure Hebrew. The signification, there-

fore, of most Canaanitish names will be ascertainable from roots and forms of words existing in Hebrew. The Aramaic language, in various dialects, was spoken in Chaldæa, Mesopotamia, and Syria. It was Abraham's mother-tongue, and probably, in his time, differed not very materially from the language which he found spoken in the land of Canaan. Its influence, however, must have been considerable in forming the dialectical variation of the old Phœnician tongue which became the language of Abraham's family and posterity—the Hebrew of the Old Testament. In after ages, the Syrian, or Chaldee, and the Hebrew, became so distinct, that the common people who used those languages respectively were not intelligible to each other ; although there is a remarkable testimony to the fact that the higher classes in the two nations could converse in both languages ; for Rabshakeh, general of the Assyrians under Sennacherib, spoke in the Jews' language to the people of Jerusalem, while the ministers of Hezekiah besought him to speak to themselves alone in the Syrian language, affirming that they understood it. We may reasonably, therefore, expect to be able to interpret many personal names occurring in the Syrian, Assyrian, and Chaldee dialects, by means of cognate words in Hebrew. Lastly, the Arabic, the most widely diffused, as well as the most copious and flexible

of the great Semitic family of languages, spread itself over the vast extent of country, occupied chiefly by nomad tribes, which reached from the Dead Sea to the Arabian Gulf, and from the mountains of Gilead to the Euphrates. That portion of this region which was immediately to the south and south-east of Palestine, after its devastation by the invasion and conquests of Chedorlaomer, and the extinction and dispersion of a numerous population by the catastrophe of the "cities of the plain," appears to have come gradually into the possession of the prolific offshoots of the Abrahamic family—the Midianites, Moabites, Ammonites, Edomites, and Amalekites. The languages spoken by these people would consequently be a mixture of the Chaldæo-Phœnician, or Hebrew, with the Arabic dialects of the tribes whom they subjugated. We may therefore hope to find considerable assistance in discovering the meaning of their proper names, both from Arabic and Hebrew.* Two other important nations with which the people of Israel were connected, at considerable intervals in their history, the Egyptian and Persian, spoke languages

* "The radical words of the most modern Arabic answer, consonant for consonant, to those of the most ancient Hebrew." "It may be affirmed that, on subjects relating to the necessities of life, an Israelite of the time of Samuel and a Bedouin of the nineteenth century could understand each other."—*M. Renan, Histoire des Langues Sémitiques*, Liv. v.

which were altogether foreign and unintelligible to a Hebrew. The Hebrew language is therefore not available for the interpretation of Egyptian or Persian proper names. Nor is enough known of the ancient Egyptian and Persian tongues to enable us to pronounce with certainty on the meaning of many of the words, forming names, which occur in those tongues in the Bible, and in ancient history generally.

Greek and Latin names of heathens, as well as Jews, are found only in the apocryphal books, and in the New Testament. These will be noticed in the following chapter.

Beginning with the Canaanitish names which are mentioned in the story of Abraham, we notice, first, that we meet with some belonging to a people not of the same race with the other inhabitants of Canaan. This is the nation of the Philistines, more closely connected than any of the others with the subsequent history of the Israelites, the nation which has left a remarkable vestige of its importance and influence in the name Palestine, by which the whole land of Canaan was known to the Greeks, and which remains its usual modern appellation. These people had migrated into Canaan long before Abraham's time, from the country of Caphtor, which is by some supposed to be Cappadocia in Asia Minor, by others the island of Crete, and by

others, again, with more probability, a part of the sea coast of Egypt; for the Caphtorim are represented in the ethnological tables of Gen. x. as descended from Mizraim, which is the ordinary name for Egypt in the Hebrew Scriptures; and Herodotus states (vii. 89) that, by their own account, these Phoenicians, as he calls them, were formerly settled on the Red Sea. In the Septuagint version of the book of Judges, and the later books of the Old Testament, the word Philistines is usually rendered by a Greek word which means aliens or foreigners. Hence it would appear probable that their language was a mixture of that which their ancestors had spoken in Caphtor with the language of the Canaanites among whom they had settled, and a portion of whom they had conquered, and gradually displaced. This supposition is confirmed by the Philistine names of persons and places which we find in Scripture. Thus, the first person of that nation who is introduced in the book of Genesis is Abimelech, king of Gerar. Abimelech is a Hebrew word, or, in the time of Abraham, a Canaanitish word, meaning “(whose) father (is) king,” and probably being, as shewn in the last chapter, a title which descended from father to son in the line of Philistine kings. But Achish, the name of a king of Gath in David’s time, who is also called Abimelech, is not a Hebrew word. Phicol, given as the

name of the first Abimelech's general, and of a person who held the same rank in the time of his successor, is probably, like Abimelech, a title of office; and, although each of its syllables is a Hebrew word, has not the character of a Hebrew compound; but compared with Pi-hahiroth, Pi-beseth, Pithom, Egyptian names of places, seems more likely to be Egyptian. In company with the second Abimelech, in Isaac's time, we find Ahuzzath, spoken of as "one of his friends," or rather "his friend," evidently in the same sense as Hushai and others are called "king's friends," (p. 396.) The word Ahuzzath, considered as Hebrew, has the meaning "possession," or "holding;" but its termination gives it a resemblance to many Egyptian words, of which we have examples in Asenath, and Zaphnath, from the history of Joseph. Goliath, the name of the gigantic champion of the Philistine army slain by David, may be referred to the same class. Saph, and Ishbi-benob, names of warriors of the same family, seem to have little claim to be considered Hebrew words. On the other hand, the chief Philistine towns mentioned in the books of Scripture have names that are clearly Hebrew or Aramaic. And it is worthy of notice that several of them—Gerar, Ekron, Ashkelon, are derived from words which denote removal, or expulsion, and so corroborate the account elsewhere given of the

Philistines, as a tribe fugitive and exiled from their original locality.

The first names of individuals belonging to any of the seven Canaanitish nations are those of the Amorite chieftains who were confederate with Abraham not long after his emigration into the land of Canaan, and who aided him in his rescue of Lot from the Eastern invaders. These were, Mamre, Aner, and Eshcol. The first is a patriarchal form of a verb found in Hebrew, (Job xxxix. 18,) in the sense of "rising," or "lifting up," and means, probably, "he who rises," or, "he who causes an elevation,"—a very natural name for the son of a chief of a clan. Aner is explained by Simonis as a transposition of Na-er, "an exile," or "an emigrant;" a sense derivable from the meaning of its root-form in Hebrew, but more directly from the meaning of the same word in the Chaldee and Arabic. He is called the brother of Mamre and Eshcol; and when they are mentioned a second time he is mentioned first, as if the eldest. His name may commemorate the emigration of the family or clan from some place beyond Jordan, where a portion of the wide-spread tribe of the Amorites to which it belonged mingled with the Arabic-speaking population of that region. Eshcol is the Hebrew word for a cluster of grapes, well known by the valley so called from the famous

cluster cut there by the spies sent by Moses to explore the land of Canaan. The name seems expressive of a parent's pride in his offspring; the addition of another son to perhaps several children already born suggesting to him the idea of a rich and beautiful cluster of the choicest of all fruit.

The intercourse of Abraham with these Amorite chieftains proves that he and they were fully possessed by the warlike and enterprising spirit of chivalry. Its equally distinguishing characteristic of gentle and lofty courtesy is also displayed in the transaction which introduces to us the Canaanitish names next on record. The manner in which Abraham solicited, and Ephron the son of Zohar the Hittite granted, possession of the field of Machpelah for a burying-place, on occasion of the death of Sarah, is a perfect model of refinement in language, and sentiment, and demeanour. And important principles for the regulation of the believer's relations and dealings with the world, both in matter and form, may be deduced from Abraham's conduct towards his Amorite and Hittite neighbours and allies. The word Ephron is an augmented form of the word for a "young deer" or "roebuck;" the augmentation *on* adding the notion of peculiar excellence in strength, and agility, and speed. These physical qualities, so conspicuous in this animal, were highly desirable attributes of the

hunter and warrior, and readily account for the employment of its name as a proper name. Zohar, the name of Ephron's father, means "brightness;" and as it appears, from a comparison of Exod. xlv. 10 and Num. xxvi. 13, to have been interchangeable with Zerah, (the same person, a son of Simeon, evidently being mentioned by both these names,) it has the special signification of "the brightness of the dawn." Either he was so called poetically, to denote the brilliant hopes entertained respecting him, or most prosaically, to commemorate the fact of his birth at daybreak, (p. 309.) These were Hittite names. Another is recorded in after times—the name of the unfortunate husband of Bathsheba. This is also a name suggested by light. Uriah means "(whose) light (is) Jehovah," a name that would certainly not be given to a Hittite at his birth, but was probably conferred upon this brave warrior when he became a proselyte to the religion of Israel and took service in David's army. His name, however, may have been originally Ur, or Uri; the sacred syllable *jah* being added on occasion of his adoption into the family of Israel, the people of Jehovah. Other Hittite names are also found in the patriarchal history. Esau married Judith the daughter of Beeri the Hittite; and another of his wives, called in one place Bashemath, and in another Adah, was the daughter of Elon the

Hittite. It is probably by an error of a copyist that Bashemath, the name of Ishmael's daughter, whom Esau afterwards married, is ascribed to one of these Canaanitish women. Another of his wives was Aholibamah, the daughter of Anah, daughter of Zibeon the Hivite.

All these names are pure Hebrew. Judith is a feminine form of Jehudi, which as a proper name has the same sense as Judah, "praise," or "one who is praised." Beeri, from Beer, "a well," is "the man of the well;" quite a name of the age and country, in which a well was so important and valuable a possession. Adah is "ornament;" and is found in the compounds, Adaiah, "whom Jehovah adorns," and Maadiah, "ornament from Jehovah." Elon means "an oak," or a "terebinth tree;" and is obviously symbolical of strength and stability. Aholibamah is "tent of the high place," or "lofty tent;" and is found afterwards among the descendants of Edom as the name of a duke, or chieftain. The simple word Ohel, "tent," occurs long afterwards as the name of a son of Zerubbabel; and the words Aholah, and Aholibah, are used by Ezekiel as mystic names for Samaria and Jerusalem respectively. The former is probably "(she has) her own tent," or "tabernacle," in allusion to the apostate worship of the Ten Tribes; the latter, "my tent, or tabernacle, is therein," refers to the lawful

temple, and the true worship of God, existing but neglected and perverted in Judah. Anah is mentioned in two places (Gen. xxxvi. 2, 14) as the name of the daughter of Zibeon the Hivite; but it is almost certain that the word *bath*, daughter, has been here introduced by mistake for *ben*, son; for afterwards, when a more circumstantial account is given by the family of Zibeon, his sons are said to have been Aiah and Anah; and we are told that "this was that Anah that found the mules in the wilderness as he fed the asses of Zibeon his father," (ver. 24.) By the word rendered "mules," however, most modern critics understand "springs," probably "hot-springs." Anah means "answer;" and in the form Anath occurs afterwards as a Hebrew name. Analogy favours the supposition that it is to be understood in the sense of "answer to prayer." Hengstenberg, observing that the names of the fathers in the lists of Esau's wives are the same, with the exception of Anah and Beer, conjectures that Beer, "man of the spring," was a surname acquired by Anah from his discovery of these hot-springs. In that case, probably, Judith and Aholibamah would be names of the same person. The latter name may easily be conceived to have been given, like Beer, from some circumstances which occurred when Judith was of mature age. Aiah, the elder brother's name, is "vulture," or some

similar bird of prey, and is in accordance with the fact that the Hivite family were also Horim,—that is, inhabitants of the rocky and desolate country in the neighbourhood of Mount Hor, where such birds were sure to abound. The father's name, Zibeaon, has great affinity with the word which signifies “hyena,” and may be due to similar associations.

For some time after this period Canaanitish names are not found in Scripture. Judah indeed married the daughter of a Canaanite, whose name was Shuah, which means “rich” or “noble ;” but after this the patriarchal families went down into Egypt, and no Canaanite is mentioned by name until their posterity, after their sojourn in the desert, approached the promised land. Here they encountered Sihon, king of the Amorites, who dwelt on the east of the Jordan. The most probable derivation of his name is from a word which signifies “to sweep away.” As he was a great warrior and conqueror, it is possible that this may be an epithet by which he was better known than by his original name ; a case of frequent occurrence in later times, both among the Greeks and Romans, as instanced in the Macedonian kings of Egypt, and in such names as Poplicola, Coriolanus, Africanus, Augustus.

In the book of Joshua are preserved the names of some of the Canaanitish kings who combined to resist the invasion of the children of Israel. The

chief of these was the king of Jerusalem, Adonizedek, "lord of righteousness ;" a name remarkable for its almost identity with Melchizedek, "king of righteousness," the name of the personage who, in Abraham's time, was king of Salem. The first of his confederates was Hoham, king of Hebron. The full meaning of Hoham is uncertain. Its ending, *ham*, is that of Abraham, in the same sense of "multitude ;" and the whole word may be either "multitude of multitude," or "tumult of multitude." Piram, king of Jarmuth, may be so called from Pere, "the onager or wild ass ;" the terminal *am*, like *on* in Ephron and other words, being augmentative, expressing greatness or excellence. Others prefer to derive the word from Peri, "fruit," and give it the sense of "very fruitful," comparing the name Ephraim, "doubly fruitful." Japhia, the name of the king of Lachish, doubtless means "bright" or "splendid." It was the name of one of David's sons, and may be compared with the Greek name Agläus and Agläe, (fem.,) Phædrus, and others of similar character in most languages. The word Debir, the name of the last of the five confederate kings, means "oracle," "the seat of an oracle." He may have been the representative of a regal family which was the reputed depositary of oracular inspiration. Thus, in the Greek stories of the heroic age, and the Etruscan legends of the

early Roman history, we meet with chiefs and warriors who were also soothsayers or prophets. Horam, "high mountain," the name of another king in the neighbourhood, is probably metaphorical, and significant of supremacy and grandeur. Another who placed himself at the head of a most extensive confederacy against Joshua, was Jabin, king of Hazor. His name recurs after several generations as that of one of his successors, a powerful monarch who oppressed the people of Israel, and may have been, like Abimelech, or Pharaoh, dynastic, the name always assumed by the reigning sovereign. It is a verbal form, and means, "he hath understanding," and implies, if used as we suppose, that, by general consent, or in the royal house of Hazor, wisdom was considered a regal attribute of the highest value ; a sentiment which, if really prevalent in that land, may account for the evident supremacy of its monarch over the neighbouring nations. The commander of the second Jabin's armies was Sisera, famous for his defeat by Barak, and death by the hand of Jael, commemorated in the song of Deborah. Gesenius compares this word with the Syriac *Sisartho*, and assigns to it the same meaning, "battle-array." If this be correct, the name would appear to be official, and strengthens the supposition that *Phicol*, already noticed as belonging to two Philistine

commanders, was a name of the same character. Hiller would make it "crane-crow," deriving it from the supposed names of these birds, and considering it representative of watchfulness and sharp-sightedness,—an important combination of qualities in a general. But it is doubtful whether *sis* means "a crane," and *ra*, for *rea*, "a crow;" and equally doubtful whether such a collocation of words would idiomatically constitute a proper name. Sisera is found registered as the name of the head of a family of the Nethinim, in the books of Ezra and Nehemiah. These Nethinim, it will be remembered, were the descendants of Canaanites, who, like the people of Gibeon in the first instance, were reduced to a condition of servitude, and devoted especially to the service of the sanctuary.

Sheshai, Ahiman, and Talmai, are mentioned in the book of Numbers (xiii. 22) as sons of Anak, who were in occupation of Hebron at the time when Moses sent the twelve spies to search the land. More than forty years after this, we find that Caleb, to whom this part of the land was assigned, drove out these same sons of Anak; and in Judges i. it is said that the people of Judah slew Sheshai, Ahiman, and Talmai. These were, it is probable, at that time, names of tribes, or hereditary names of chieftains descended from persons so called, the patriarchs of their race, and actual sons of Anak.

The word Anak seems to have been in use as an appellative ; for it is most frequently found with the article "the Anak," and meant either "the gigantic," like "rapha," whence the people called "Rephaim," or "the noble," which is the signification of an Arabic word of the same letters, and having a common origin, we can hardly doubt, with the Greek *anax*, "lord," or "prince." Sheshai is "white," from the root *shush*, whence is Shusan and Susanna, "the white lily." Ahiman is of a class previously noticed, of names compounded of Ach, "brother;" its last syllable is connected by some with the word for "like" or "likeness;" so that from the analogy of the several names we may conclude that this arose from the observation of a family resemblance. Talmai, which occurs afterwards as the name of the father-in-law of David, a Syro-Phœnician prince, and is the foundation of the New Testament name Tholomœus, seems immediately derivable from Telem, "a furrow." It is supposed that the word "furrow" relates to length, as furrows would be employed in the measurement of fields, and denotes, as a proper name, gigantic size. Simonis appositely refers to the Homeric "nine acres," employed as the measurement of gods, or demi-gods, who are represented as covering that extent of surface when fallen, (Il., 21. 407 ; Odyss., 11. 577.)

Among heathen names of a Chaldee or Syrian origin, may be classed those of Abraham's relatives whom he left in Mesopotamia and Haran. For his fathers, according to the testimony of Joshua, (xxiv. 15,) certainly served false gods "on the other side of the flood"—that is, of the river Euphrates; and we find idols in the possession of Laban the Syrian, his grandnephew. There is in these names a mixture of Hebrew, Syriac, and Arabic, which accords well with the migratory state of the family or clan at the time when they were given. But we pass on to the names of the purely heathen contemporaries of Abraham, inhabiting the regions to the east and north-east of his adopted country. And we first find those of the confederate kings of which the great conqueror Chedorlaomer was chief. He was king of Elam, which is generally supposed to have been the southern part of Media. His name is evidently a compound, but its derivation is uncertain. The Hebrew language affords two words from which a meaning might be elicited—*chidor*, "battle," or "onset of the battle," (Job xv. 24;) and the verb *omar*, which in one form takes the sense of "binding sheaves," and in another of "reducing to servitude." The name, if compounded of these words, might be taken to express war for the purpose or with the result of subjugation, and so would appear to be a title ac-

quired by this monarch through his conquests. But it is very doubtful whether sufficient affinity existed between Hebrew and the lost language of Elam, to warrant this method of ascertaining the signification of the word. Amraphel, another of these warriors, was king of Shinar,—that is, of Babylonia,—so that his name was ancient Chaldee. But it is only its first syllable to which an approximative can be found in the Hebrew *aim*, “terrible,” applied to the Chaldees as a nation by the prophet Habakkuk, (i. 7,) and having a Chaldee root, *ayyēm*, “to terrify.” No satisfactory etymon has been proposed of Tidal, called “king of nations.” But the last of these kings, Arioch, has a name which recurs in the Book of Daniel, (ii. 14,) in that of the provost-marshal of Nebuchadnezzar, and which is a Chaldee word signifying “lion-like.”

Early in the era of the Judges the Israelites were oppressed by a potentate called Chushan-rishathaim, king of Aram-naharaim, or “Syria of the two rivers”—that is, Mesopotamia, or the country between the Tigris and Euphrates. The word Chushan is doubtless connected with Cush, the name for the Ethiopian race, but applied in the earliest times to the Ethiopians of southern Arabia, rather than of north-eastern Africa. These are certainly meant in Heb. iii., where Chushan is associated with Midian. The proper name Chushan

probably refers to the great ancestor of several races—Cush, son of Ham, and father of Nimrod; for the beginning of the kingdom of Nimrod was certainly, according to the account given of it in Gen. x. 10, part of the region ruled over by this monarch. The addition, *rishathaim*, is more likely to be the name of a town—perhaps that of his birth—than a title acquired by him. We may compare with it, as to its dual ending, Sepharvaim, a town in the same land on the Euphrates, and understand it to mean the two Rishahs, as that does the two Sepharvahs, from being divided into two distinct towns by a river. Thus also we have Kiriathaim, (“two cities,”) a town of Moab, and another so called in the tribe of Reuben. Some would, however, derive this word from the common noun *rishah*, the usual sense of which is “wickedness.” The dual ending would in that case be intensive, and give the meaning “doubly wicked,” like Ephraim, “doubly fruitful.” Such a name could only be accounted for as a title of disgrace or abhorrence, annexed to the real name by enemies, and like the names by which some of the Ptolemies of Egypt are distinguished in history.

Hadadezer is the name of a Syrian king who was defeated by David in three great battles, if, as is most probable, he is the same as the person called Hadarezer. For the letters *d* and *r* in Hebrew are very much alike, and frequently mis-

placed for each other ; and some manuscripts read Hadadezer in every passage. Hadadezer means "whose help is Hadad," a name which indicates Hadad as the name of a Syrian deity. This deity is, with good reason, supposed to be the same with Achad, the name of an idol mentioned in Isaiah lxvi. 17, but rendered in our version, "one (tree.)" Hadad, or Achad, represented the sun. Hence the name Hadadezer expressed the same sentiment with regard to this object of idolatrous worship which we find in the Hebrew name Eliezer, or Eleazer, respecting the one only true God. Benhadad, a name of several Syrian kings who ruled in Damascus, and were apparently of a different dynasty from that of Hadadezer, means son of Hadad. By this name they were probably represented as the descendants of the god Hadad. Similarly divine origin was claimed for many of the Grecian princes by Homer ; the Spartan kings traced their pedigree to Jupiter, through Hercules ; and Alexander the Great declared himself to be the immediate offspring of Jupiter Ammon. Hadad is also the name of a son of Ishmael, of two Edomitish kings, and of an Edomitish prince in the time of Solomon ; a proof of the affinity of the languages of these Semitic nations, although in the later period of their history located at a considerable distance from each other, the Syrians of

Zobah and Damascus being as far to the north of Palestine as the Edomites were to the south.

On occasion of the first defeat of Hadadezer, Töi, king of Hamath, sent his son to David on an embassy of congratulation. Hamath was a border country or northern frontier of Canaan, between it and Syria, reckoned as Syrian, but peopled principally from Phœnicia. The word Töi, written Töu in the Book of Chronicles, signifies "wandering," and may perhaps indicate a fugitive condition of the regal family of Hamath at the time of this prince's birth, occasioned by the invasion of one or another of the more powerful Syrian kings in the vicinity. His son's name, however, is of a different character. It is Hadoram, which, in 2 Chron. x. 18, is written for Adoram, the contraction of Adoniram, the name of a financial minister of Solomon and Rehoboam, and means "whose lord (or my lord) is exalted." Such a name given to the son of Töi may well denote the exaltation of the head of the family to his rightful dignity after a period of depression. But this Hadoram who was sent by his father to David, "to salute him and to bless him," because he had smitten Hadadezer his enemy, and to convey to him costly presents, which were dedicated by David to Jehovah, is, in the earlier record of this transaction, called Joram. Now Joram, the name

of two Israelitish kings, means "Jehovah is exalted." And it is not at all unlikely that, on occasion of this complimentary visit, the name of the princely ambassador may have been changed by the substitution of the abbreviation of Jehovah for that of Adon or Adoni, as an acknowledgment, sure to be most acceptable to the conqueror, that his victory had caused the name of Jehovah to be exalted among the heathen. Or, may we not entertain the hope that the change of the name was the result of the visit; and that Hadoram, having attained the knowledge of the true God, assumed His name, and returned bearing this sacramental pledge of his conversion, and of his determination to confess and honour Jehovah before men, and to worship Him alone?

This speculation must suggest to the reader's mind the case which affords it some degree of support—that of Naaman the Syrian, who, being sent by his master, the king of Syria, into the land of Israel for the cure of his leprosy, received, together with the temporal blessing which he sought, the infinitely more valuable gift of the knowledge of Jehovah, and grace to believe in Him. The word Naaman is an augmented form of *naam*, "pleasantness;" it occurs twice in the family of Benjamin, and is closely allied to Naomi, and, like it, expresses a parent's satisfaction in the birth of

a child, or in its comeliness, or in the promise of pleasing and endearing qualities exhibited in early infancy. It is a soft and tender name, strangely in contrast with the character of its Syrian possessor, as a great and successful warrior, and with the frightful and loathsome disease with which he was, perhaps for most of his life, afflicted. Well might he, like Naomi, have repudiated the name as a mockery of his condition, while an abhorrence to himself and all around him; and often, we may well imagine, would the Israelites, and other enemies of Syria, note the contradiction of its meaning to the hatred and terror which it inspired, as designating the author of their frequent defeats, and their subjugation. But when his "flesh came again like the flesh of a little child, and he was clean," and when his heart was purified by faith in the God of Israel, he might take satisfaction in his name, as representing the happy change in his worldly condition; and also his acceptableness as a servant of Jehovah.

Another name conspicuous in the joint history of Syria and Israel is Hazael, which means "God hath seen"—*i.e.*, "hath regarded with favour." It has its equivalent in several Israelitish names, as Haziël, Jahaziah, and Hazaiah. Hazael, an officer of Benhadad, king of Syria, murdered his master, and usurped his throne, and was a cruel tyrant

and conqueror. His name, given, as we may suppose, with reference to the desired approbation and favour of some idol god, might suggest to the Israelitish mind quite opposite ideas when the prediction of Elisha was fulfilled by his sanguinary oppression of the people of the Ten Tribes. It would be a not unlikely prayer that "God hath seen,"—the name of the ruthless invader,—might become a pledge of the fact that the true and only God, Jehovah, had marked the fury of the oppressor, and recorded his crimes against a day of retribution. That such a sentiment might connect itself with this name will appear reasonable if we compare with it the dying words of the martyr Zechariah, who was slain between the altar and the temple, "*The Lord look upon (it,) and require it.*"

Some Assyrian and Chaldean names have already been noticed among those compounded of the names of heathen deities. The termination *ezzar*, or *ezer*, found in such names as Nebuchadnezzar and Sharezer, was stated to be probably the word for "prince," or "illustrious," its primitive idea apparently being "light," or "brightness." It occurs also in Sheshbazzar, the name which Zerubbabel had at the Babylonish court. The meaning of the first part of the word is uncertain, but the latter part corresponds with the title, "prince of Judah," given him in the Book of Ezra. A son of Jehoiachim,

king of Judah, born in Babylon, was called Shen-azar, a name altogether Chaldean, and, like the last-mentioned, indicative of a princely origin. The word *esar*, which forms part of the names of three out of the five consecutive kings of Assyria who were closely connected with the later history of the kingdoms of Israel and Judah, has probably the same meaning with *ezer* or *ezzar*, and is related to *sar*, "prince," familiar to us in the feminine form Sarah, "princess." The sibilants in these words are exhibited by different letters, but letters which are, in Hebrew and Aramaic, continually interchanged. Pul, Tiglath-pileser, Shalmaneser, Senacherib, and Esar-haddon are the Assyrian kings referred to. Pileser is probably a variation of Polassar in Nabo-polassar, the name of a Chaldean king; and has the meaning "great prince," since Pil, in another form Pul, signifies apparently "great," and is a word for "elephant" in Chaldee and Syriac. Tiglath, if, as is very likely, related to the Hebrew word *gāla*, "reveal," "display," may be "majesty," as interpreted by Simonis. Shalman so much resembles Shalomo, that Shalmaneser may be accepted as equivalent to Solomon, and meaning "the peaceful prince." It is found without the addition *esar* in Hosea x. 14, evidently as the name of the same monarch, who little merited such a designation, having been, as

appears from this passage, not only a great, but a cruel warrior. Sennacherib, the name of his successor, the most celebrated of these kings in sacred history, is in Hebrew, Sancherib. If *cherib* has an affinity with the Hebrew verb *hacherib*, "to cause destruction," which is used by Hezekiah in his prayer to God against this very invader, (2 Kings xix. 17,) and in close connection with the mention of his name, (ver. 16,) that name would seem so expressive of his character and history, that we must rather suppose it assumed, or acquired by him, than his birth-name. And this conjecture is supported by the probability that he is the same with Sargon, king of Assyria, mentioned by Isaiah (xx. 1) as employing a general, Tartan, afterwards spoken of as one of Sennacherib's generals. Sargon, in which we again notice the prevalent word *sar*, "prince," was probably his original name. The meaning of *san* in Sancherib, and *gon* in Sargon, is very uncertain. Esar-haddon, son of Sennacherib, who succeeded him on the throne of Assyria, almost certainly derives the latter part of his name from a word identical in meaning with the Syriac *achad*, which denotes "rule," or "possession by power," in the same sense as the Greek *crates*, which forms part of so many Greek names. The termination *on* is doubtless, as in Hebrew, augmentative, so that the name would be "prince of

great power," or "great dominion." This king also appears to have had another name; being probably the same with Asnapper, with whom he seems identified in Ezra iv. 2, 10. The *as* in this word is doubtless reduced from *asar*, "prince," but no feasible derivation has been suggested for the remainder. Rab-shakeh and Rabsaris are names of generals commanding the forces of the Assyrian, Sennacherib; and Rabsaris and Rab-mag are mentioned among the princes of Nebuchadnezzar, the Chaldean. These are certainly official, not personal names; Rab-shakeh signifying "chief cup-bearer," and corresponding to the *sar-hammashqim*, "chief of the butlers" in the court of Pharaoh, king of Egypt, at a much earlier period. Rabsaris is "chief officer or chamberlain;" *saris* being the Hebrew word rendered "officer," which is applied to Potiphar, captain of the guard, and also to the chief butler and baker of the same Pharaoh. The distinction between this title and a proper name is shown in Dan. i. 3, where the person who is styled *rab-sarisim*, chief of the officers or chamberlains, is named Ashpenaz. Rab-mag is "chief magian," the high priest of the Magi, who attended the Babylonish kings in their campaigns, probably as augurs or soothsayers, superintending such ceremonies of divination as are described in Ezekiel xxi. 21, 22.

The Chaldee names, Shadrach, Meshach, and Abed-nego, given to the three Hebrew youths, companions of Daniel, in the court of Nebuchadnezzar, in substitution for their own, are said by Simonis to be all expressive of alacrity and activity in service. But each derivation proposed by him is very precarious. Abed is, however, most certainly the same as in Hebrew, a servant.

The inhabitants of the cities of the plain, the chief of which were Sodom and Gomorrah, occupying the area of the Dead Sea, and the country immediately to the east and south of it, were either Amorites, or a portion of the original population of the great Arabian region, between which and Canaan their territory was the border land. It is very probable that they were a mixed race, and that their language also was partly Arabic, and partly Phœnician, or Canaanitish. The names of four out of the five kings of these cities are preserved in the Book of Genesis. Both Hebrew and Arabic derivations of the names of Bera, king of Sodom, and Birsha, king of Gomorrah, have been proposed. Bera, "in evil," has its parallel in Beriah, a word of the same meaning given, as we have seen, to a son of Ephraim, to mark a season of disaster. And Birsha, "in wickedness," would correspond to it, and suggest a regretful acknowledgment, on the part of this prince's parents,

of the increasing profligacy of their people. But the similarity of two Arabic words to these two names, the former signifying "excellence in knowledge," and the latter "tall and stout," appears to Simonis to decide in favour of their Arabic origin. And we have had not a few examples of names thus denoting both mental and physical qualities. In Shinab, the name of the king of Admah, the termination *ab* is doubtless the word for "father," common to the Semitic languages; the first syllable, according to Simonis, may be the Arabic verb "to be bright," "to shine," or, as he inclines to think, the Hebrew *shean* or *shan*, "quietness," which forms the name of a Manassite city, Bethshan, "house of quietness." In the former case the name would be equivalent to "father's glory," in the latter to "father's peace," that is probably "father's blessing." The remaining name, Shemeber, is apparently a compound of *shem*, "name," and *eber*, "a pinion;" so meaning, "name of wing"—that is, "a renowned name," or a name like an arrow, one that would strike fear; reminding us of the phrase, "winged words," so frequently used by Homer.

Of the tribes derived from the same stock with the Israelites, who occupied the country between Palestine and the Arabian and Syrian deserts, the Midianites are the first whose proper names ap-

pear in the sacred narrative. Moses, in his flight from Egypt, was hospitably received by the priest of Midian, and married one of his daughters. This personage is apparently mentioned by three different names, Reuel, Jethro, and Hobab ; for Reuel is said, in Exod. ii. 18, to have been the priest of Midian, who gave Moses his daughter Zipporah to wife ; and in the next chapter, and elsewhere, the father-in-law of Moses is called Jethro ; but in Num. x. 29, and Judges iv. 11, he is called Hobab. It is probable that Reuel was the grandfather of Zipporah, and gave her in marriage as the head of the family ; and that Jethro and Hobab are two names of the same person, a circumstance by no means extraordinary, and of which several instances have been noticed. The word Reuel signifies “friend of God ;” it is the name of a son of Esau, whose mother was a daughter of Ishmael ; and afterwards is found as the name of two Israelites. Jethro is the augmentative of Jether, which is substituted for it in Exod. iv. 18, and is a name of frequent occurrence. It means “excellence ;” and from the emphatic use of the word by Jacob as originally applicable to Reuben, whom he calls “the excellency of dignity,” and the “excellency of power,” it may be understood as peculiarly appropriate to a first-born son. Thus we find it in the form Jether, the name of three

persons who were evidently eldest sons. One of these was the son of Gideon. The word Hobab means "beloved;" and, as a second name, we may compare it with Jedidiah, "beloved of Jehovah," the second name of Solomon. No other person is called by this name; and the word, as a common term, occurs only once in Scripture, in the Book of Deuteronomy, (xxxiii. 3,) among the last sayings of Moses. It is important to observe that the single example of the use of the word in the Hebrew Scriptures, as a common term, is in a book generally believed, but lately denied, to belong to the same age with those which record the single instance of its employment as a proper name. But, although not found in the later Hebrew, it is retained both in Arabic and Syriac, which lends some countenance to the conjecture that it was an Arabic word when given as a name to Jethro, and adopted in a poetical composition by his son-in-law Moses.

Zipporah, the name of the wife of Moses, means "a bird," and specifically a "sparrow;" the feminine termination *ah* being added to the common word Zippor, which is also the father of Balak, king of Moab. Such a name like "dove" or "lamb," would originally be a term of endearment, and thus the word *passer*, "sparrow," is used by the Roman poets; *Passer* also being found as a Roman

family name. The root of this word is an Arabic verb, signifying "to chirp."

The clan to which Reuel and his son Hobab belonged is distinguished from the rest of the Midianitish people by the name Kenites. Now the Kenites are spoken of in the promise to Abraham, recorded in Gen. xv. 18, 19, as one of the tribes whose land should become the inheritance of his posterity. Hence it would seem that the Kenites were another race than the Midianites, and perhaps the original inhabitants of at least a portion of their territory, partially amalgamated with them in the time of Moses, and maintaining some kind of feudal superiority, or prerogative, as evinced by their possession of the priesthood in the persons of Reuel, and Jethro or Hobab. They were, in fact, Cushites; for the wife of Moses is called a Cushite (Ethiopian) woman, in Num. xii. 1. And the Cushites were an Arab tribe, descended from Cush the son of Ham, who peopled the southern part of Arabia, as well as the opposite region of Africa across the Red Sea. Hobab, with his particular family or sept, appears to have accepted the invitation of Moses to cast in his lot with the people of Israel; for the children of the Kenite, Moses's "father-in-law," are mentioned as occupying a part of the territory of Judah after the subjugation of southern Canaan by that tribe,

(Judges i. 16.) And their descendants were evidently reckoned among the people of Judah in the time of David ; for it was by feigning incursions upon them, with others belonging to that tribe, that he persuaded Achish, king of Gath, that he had made his people Israel utterly to abhor him. But a portion of these had, in the second century after their settlement in Judah, severed themselves from their brethren, and are represented as dwelling in tents near Kedesh, in the tribe of Naphtali, where they were of sufficient importance to be regarded as allies by Jabin, the powerful king of Hazor, and where the assassination of Sisera, Jabin's general, was perpetrated by Jael, wife of their chieftain Heber. And from 1 Chron. ii. 55, it would appear that the Rechabites, so honourably mentioned in the writings of Jeremiah, were a Kenite family. The main body of the Kenites, however, remained in the Midianitish country, where their position, as described by Balaam, was evidently in the rocky region, near the Amalekites. And they are spoken of in the Book of Samuel as dwelling among the Amalekites, who probably had by that time spread themselves over the country of Midian ; for Saul desired them to get them down from among the Amalekites, lest he should destroy them with that people ; alleging as his reason for this forbearance and warning that they had "shown kindness to

the children of Israel when they came out of Egypt." It is not stated to what quarter they retired; nor are the ultra-Palestinian Kenites mentioned in the Scripture history after the reign of Saul. But there is a remarkable story related in 1 Chron. iv. 38-43, concerning a migration of a portion of the tribe of Simeon, at a much later period, which receives some illustration from what we know of the origin and local position of the Kenites, and may afford a clue to the discovery of their fate. It is recorded that certain princes of that tribe, with their families, which had increased greatly, "went to the entrance of Gedor, even unto the east side of the valley, to seek pasture for their flocks. And they found fat pasture and good, and the land was wide, and great, and peaceable; *for they of Ham had dwelt there of old.* And these written by name [these princes] came in the days of Hezekiah king of Judah, and smote their tents, and their habitations that were found there, and *destroyed them utterly* unto this day, and dwelt in their rooms. And some of them, even of the sons of Simeon, five hundred men, went to Mount Seir, and they smote the rest of the Amalekites that were escaped, and dwelt there unto this day." The tribe of Simeon occupied the extreme south-western part of Palestine, bordering upon the country overrun by Saul in his attack upon the Amalekites, and

in his time possessed jointly by them and the Kenites, who must have been situated near the valley in which he concealed his forces, or he could not have communicated with them so readily as he did. And the Kenites, as we have seen, were Cushites, and therefore of the descendants of Ham. Both of these facts agree with the description, in the above passage, of the situation of the people attacked by the Simeonites, "on the east side of the valley," and of their lineage, "they of Ham," who "had dwelt there of old." And if these were Kenites, their utter destruction at this particular time, which was just before the expatriation of the ten tribes by the king of Assyria, would be a signal fulfilment of the prophecy of Balaam—"Nevertheless the Kenite shall be wasted, [shall be for extirpation,] until Asshur shall carry thee away captive." The latter part of the narrative of the Chronicler also countenances the supposition that the people first assailed by the Simeonites were Kenites; for it appears that after their extermination of these, a detachment of their body, proceeding further to the south-east, came upon and destroyed the remnant of "the Amalekites who had escaped" from the wars of Saul and David, and who, like their Midianite associates, were dwelling in the country of Edom. It is very probable that when the Amalekites had been

driven out of their land by Saul, the Kenites returned and occupied their original territory, spreading themselves over the fertile valley and plain, while the fugitive Amalekites took shelter in the rocky country and fastnesses near, and in the land of the Edomites, and dwelt there until the prophecy of Balaam concerning them was fulfilled, at the same time with that concerning the Kenite—"Amalek was the first of the nations, but his latter end shall be that he perish for ever."

Although the Kenites were considered Midianites, from their locality, and religious and political connection with the people so called, their actual distinction of race, their evident independence, and the alliance of one of their principal families with that of the leader of Israel, render it probable that they took no part in the confederacy against the Israelites, formed by the elders, or princes, of Midian with Balak, king of Moab. Indeed, it appears certain from the words of Saul above referred to, addressed to the Kenites of the same region some centuries afterwards, that the whole tribe had acted kindly towards Israel. For he cannot be understood as alluding only to the conduct of Hobab and his family, since their descendants were at the time quite distinct from the rest of the Kenites, and were settled in the land of Judah. We have the satisfaction, therefore, of believing,

on good grounds, that none of this tribe were concerned in offering the enticement to the people of Israel which drew them into sin and rebellion against God, or were involved in the consequent punishment of the Midianites, inflicted upon them in the war waged against them by Moses at God's command.

The name of one of those who were employed, according to the wicked counsel of Balaam, in effecting the moral and religious corruption of the Israelites, is recorded to its perpetual infamy on the sacred page. It is that of Cozbi, the Midianitish princess, who was slain by Phinehas. This word is pure Hebrew ; and being derived from the verb *cazab*, "to lie or deceive," means "deception," or "deceiver." It may signify the disappointment of a parent's expectation by the birth of a daughter instead of a son. But it is conceivable that this name may have been given from observation of proneness to falsehood and deceit in early childhood. Perhaps, in the degraded moral condition of the Midianites at the time, such a name may have been among them no stigma of disgrace ; but, on the contrary, even complimentary. It may have been equivalent to "crafty," or "cunning," their notion of "clever," or "wise." Thus, according to Mr Ferguson, the English surname Packe is derived from the Anglo-Saxon *pæca*, "a deceiver ;"

and so the local name Paxton—*i.e.*, Pack's town ; and the names Sly, (Slyman,) and Spooner, from the Norse *slægr*, "cunning," and the Anglo-Saxon *sponere*, "enticer," "allurer," respectively.*

The father of Cozbi was Zur, who is said to have been "head over a people, and a chief house in Midian," and is named among the five kings of Midian who were slain in the war with Israel. Zur, again, is the Hebrew word for "rock ;" it occurs as the name of a Benjamite of the family of Saul, and in various composite names with El, (God,) and Shaddai, (Almighty.) It is expressive of strength and firmness and stability, as may be understood from its Syriac equivalent Cephaz, or Greek Peter, and the reason assigned for that surname. The names of the other kings or chiefs of Midian are also Hebrew names, or are interpretable by cognate Hebrew roots. One of them, Hur, was the name of the husband of Miriam, sister of Moses, and is found in the Phœnician word Hiram, or Hiram, name of a king of Tyre. It is probably connected in sense with the almost identical Arabic word for "free-born" or "noble."

We find the Midianites, at the distance of perhaps more than two centuries from the time of Moses, still a powerful race, able to oppress the Israelites, and ruled over by at least four chiefs,

* English Surnames, p. 329.

two of whom are called the princes, and two the kings of Midian. The princes were Oreb and Zeeb, who were slain by the Ephraimites, and gave their names to the places where they were slain, after the famous defeat of the Midianites by Gideon. Oreb is "a raven," and Zeeb "a wolf;" names given, it may be supposed, by warrior-fathers to express the hope that their sons would be distinguished by the ferocious qualities of these types of birds and beasts of prey. We find the names in the Roman families Corvinus and Lupus. They are also Greek names; and Raven, and Crow, and Wolf are common among ourselves, having originated most probably as nicknames. Zebah and Zalmunna were the kings of Midian in Gideon's time. The name of the former is the ordinary Hebrew word for "sacrifice," meaning the sacrifice of a slain victim. It has been conjectured that this name implies an intention to offer the child to whom it was given as a sacrifice to Moloch; for we know that the worship of this deity prevailed among the neighbouring and kindred tribe of the Ammonites. But it may merely perpetuate the memory of some extraordinary sacrifice; one perhaps offered in fulfilment of a vow on occasion of the child's birth. Zalmunna (or Tsalmunna) is certainly derived from the word *tselem*, which becomes *tsalm* when another word is affixed to it,

and means "shadow," and hence "an image." Hence a mountain is called Salmon, from its shadowy groves ; and one of David's captains has the name Zalmon. The meaning of the whole compound Zalmunna is not clear. It may be "a fleeting shadow ;" or, if the first part of the word be understood in the sense of "image or form," some resemblance may be intended to a person of whom the latter part is the name.

No mention is made of the Midianites in the Bible history after their defeat, and the invasion of their country, by Gideon ; a fact which confirms the statement made in the Book of Judges, (viii. 28,) that they "lifted up their heads no more." The land of Midian, or a portion of it, is, in Solomon's reign, apparently represented as belonging to Edom. The people, there seems reason to suppose, like their allies the Amalekites, had taken refuge among the Edomites, and had been absorbed by those kindred races.

The only Amalekite whose name is preserved in the Bible is Agag, who was king of the nation when it was almost exterminated by Saul. But since Agag is mentioned by Balaam as a great king of his time, it is probable that, like Ahimelech and Pharaoh, this was a name or title common to the Amalekite kings. The interpretation most in favour is "high" or "great." Agag may have affinity with

Og, the name of the gigantic king of Bashan ; for the letters which are represented by A and O in those words are, in Hebrew, interchangeable. It has also been thought related to Ogyges, a legendary name of one of the earliest Attic kings, to whom a Phœnician origin has been ascribed. Ogyges, it is suggested, may be connected with Ogen, a primitive form of Oceanus ; an etymology which is favoured by the occurrence of the word Ogygia, as the name of the island of Calypso, in the legend of Ulysses, preserved by Homer. The words of Balaam in the prophecy above referred to seem, however, to support the notion of “high,” or “great,” as the signification Agag ; for this notion is evidently dwelt upon in connection with the name ; “his king shall be *higher* than Agag, and his kingdom shall be *exalted*.”

We meet with several Moabitish names in Scripture, among which the earliest are those of the kings of Moab, Zippor, and his son Balak. Zippor has been already explained. Balak means “waste,” “desolation,” and signalizes, most probably, some successful predatory excursion, or vengeful war, of the Moabites. This king is celebrated principally for his being the occasion of the singular and wonderful prophecies of Balaam, whom he sent for from Aram, or Syria, from “the river of the land of the children of his people,” and from “the

mountains of the east," to lay a curse upon the children of Israel. These geographical notices indicate the northern part of Mesopotamia, towards the sources of the Euphrates, as the country of Balaam. And that he came from this direction, appears from the fact that Balak, when he went to meet him, proceeded to his northern frontier, the river Arnon. His people, therefore, would be of the same locality, and probably of the same race with the Syro-Chaldean ancestors of the Israelites ; for their country must have been close upon Padan-aram, if indeed Padan-aram itself be not meant by the terms in which it is described. His name is at once interpretable by means of the Hebrew language ; it is "destruction of the people." Bela, from the verb *bāla*, "to devour, swallow up," is the name of the first king of Edom, and of a son of Benjamin. Bileam, the name of a town in Manasseh, the same word in Hebrew as Balaam, and nearer its right pronunciation, is called also Ibleam, which expresses the same notion by a verbal form, "He [*i.e.*, God] destroys the people." It is remarkable that the father of the Edomite king Bela, as well as the father of the prophet Balaam, was named Beor, a word which also means "destruction," "consumption (as by fire.)" Hence some Jewish authors, and others, have concluded that Bela and Balaam were the same persons, as it

is quite possible they may have been contemporaries. But the geographical references of the story of Balaam are entirely irreconcilable with this supposition. Nothing can, with any certainty, be inferred from the signification of these names ; but the singular approximation in sense of the words Balak, Balaam, and Beor, all denoting calamity, and the probability that Bela and Beor were Edomitish names of the same period, may seem to convey an intimation that, during two generations, the people of Aram, Edom, and Moab were in an unsettled state, sustaining or inflicting desolation by war. But in whatever way we account for the origin of such names, we can hardly doubt that a man so thoroughly possessed as Balak was with the superstitions of his age, would congratulate himself on the augury afforded by the name, and father's name, of the great enchanter. He who came to him for the purpose of causing by his incantations the destruction of Israel was "destruction of the people," and son of "destruction."

In the second or third generation after Balak, Eglon was king of Moab, and is known as the oppressor of Israel who was assassinated by Ehud the Benjamite. Eglon, again, is a Hebrew name, formed from *egel*, "a bull-calf," the feminine of which, Eglah, "a heifer," we have in the name of one of David's wives. Eglon, if *on* be understood

as the augmentative, would mean a "large or fine bull-calf," a name which would probably be given to an infant on account of its extraordinary size or stoutness. That such was the origin of the name in the present instance seems almost certain from the fact stated in the history, that "Eglon was a very fat man." His maturity had not falsified the promise of his infancy. We may observe that Vitellius, the well-known name of a Roman emperor, is also formed from Vitulus, "a calf." And Eglah has its counterpart in the Greek Damaris, the name of one of St Paul's converts at Athens, which is the same as Damalis, "a heifer," apparently the fictitious name of a female in one of the odes of Horace. Bull, and Bullock, will occur to every reader as examples of the prevalence of similar names among ourselves, and due to our Scandinavian ancestors.

The most distinguished person of the Moabitish race is Ruth, who became the wife of Boaz, and ancestress of David. Her name is a contraction of *reuth*, which may either be the word for "the act of seeing," "sight," and hence, as in English, objectively, "a sight," "something worth seeing," or the word for "friendship," or "a female friend," like *reu* in Reu-el, "friend of God." If the former etymology be adopted, we must ascribe the name to the early beauty of the child; if the latter, it

may be due to the exhibition in infancy of that amiable and affectionate disposition which was so characteristic of the woman. Orpah, her sister's name, is, by a not unusual change of letters, identical with Ophrah, "a fawn, or young doe," and so is the feminine of Ephron, a Canaanitish name already noticed, which means a "roebuck or stag."

One of David's chief warriors, according to the list given in the Book of Chronicles, was Ithmah the Moabite. This name is connected with the word *yathom*, "an orphan;" it has the feminine termination, and denotes "orphan-hood," revealing so much to us of the personal history of this otherwise unknown individual, as to render it less strange that he should quit his native land, and take service under a foreign prince. David, however, employed many foreigners in his army, several of whom he reckoned among his mighty men, as Zelek the Ammonite, a name of uncertain derivation; Igal, (p. 180,) a Syrian of Zobah; and Ittai (p. 236) the Gittite, and Uriah (p. 425) the Hittite, who are both distinguished in his history. The Cherethites and Pelethites were also, as is generally understood, a body of foreign mercenaries who acted as his guard.

The last Moabitish name is that of the king in whose reign the country of Moab was invaded by Jehoram, son of Ahaz, king of Israel, in conjunc-

tion with Jehoshaphat, king of Judah, and the king of Edom, and who, being besieged by them, in desperation offered up his eldest son as a sacrifice upon the wall of his city. His name was Mesha, which signifies "deliverance," being formed from the same verb as Hoshea. It is a Hebrew name, and is found also in the genealogy of the tribe of Judah.

The Ammonites were closely related to the Moabites by their origin, and are repeatedly mentioned as in alliance with them. Few of their names are recorded. One just referred to, Zelek, David's officer, has no known Hebrew root, but the others are pure Hebrew. Nahash was the king of the Ammonites, whose oppression of Israel led to the desire of a king, and who was signally defeated by Saul. Another of the same name was a friend and ally of David's. This name, meaning "a serpent," and attributed in the Book of Chronicles to the mother of David, has already been discussed. The son of the second king Nahash, was Hanun, who insulted David's ambassadors, and thereby provoked an invasion which ended in the subjugation of his country by David, and in his own deposition, and probably death. Hanun belongs to the large class of names derived from the verb *hanan*, "to be gracious," "to favour." It means "favoured," and is the name of two Jews mentioned by Nehemiah. And it is doubtless

identical with the well-known Carthaginian name Hanno. It would be given to a child in a sense corresponding to the epithet "highly favoured," as conferred on the Virgin Mary; expressing a parent's desire on behalf of his son, that he might receive what are called the gifts of nature, or of fortune, or his conviction that he would inherit them by the favour of his God. In Hanun's case, evidently, no such desire or conviction was realized, for he was singularly destitute of wisdom, was the prey of evil counsellors, and became the miserable victim of his own folly and theirs.

Another Ammonite of the same period was also a son of Nahash of Rabbah, and is honourably mentioned among those who assisted David with supplies on occasion of his flight from Absalom. We can hardly suppose that he was of the royal house, and brother of Hanun; but it is probable that Nahash was a common name among the Ammonites. This man's name was Shobi, which means "one who takes captive," and seems therefore to intimate a military parentage. We find, however, its equivalent, with perhaps the substitution of the abbreviation of Jah for the mere formative *i* in Shobai, the name of the head of a Levitical family recorded in the lists of Ezra and Nehemiah. The word so read signifies "Jehovah makes captive," and is appropriate enough to the

circumstances in which we find this family. Perhaps it is not that of a remote ancestor, but, like others in these lists, that of the existing chief, or his father, who may have been born at the time of the earlier captivity of Judah.

Naamah, an Ammonitess, was the mother of Rehoboam, and therefore the wife of Solomon. She could not, however, have been one of the women of the Ammonites whom, with many of other heathen nations, he is stated to have taken as wives when he was old. For Rehoboam was forty-one years old when he came to the throne; and therefore, since Solomon reigned forty years, he must have been born in the last year of David's reign; so that Naamah was the wife of Solomon long before he married Pharaoh's daughter, who was certainly his queen. It must be supposed that she died long before this marriage; and as she had become his wife during his father's lifetime, we may reasonably conclude that he married her with David's consent, and that she was not an idolatress, but a proselyte to the Israelitish religion. These suppositions are strengthened by the circumstance just noticed among the late events of David's reign—the kindness experienced by him in his adversity from the Ammonite Shobi. What more probable than that Naamah, whom Solomon must have married not long after this occurrence,

was of the family of this evidently wealthy and distinguished inhabitant of the chief city of Ammon? Her name is of the same derivation with Naomi, and the Syrian Naaman, and, like the latter, means "pleasant," in the sense of "dear," or "darling." It is also one of the earliest female names recorded in Scripture; being that of the daughter of Lamech and his wife Zillah.

It may seem unjust to the memory of the patriarch Job, his family, and friends, to class their names with those of the heathen; but heathen, in the sense of Gentile, they certainly were, as not belonging to the descendants of Abraham in the line of Isaac and Jacob. The land of Uz, where Job lived, was more probably an extensive region, so denominated from Uz the son of Aram, than the district afterwards called Uz, as peopled by the posterity of Uz the son of Seir, and containing, or having partly within its limits, the land of Edom or Idumea, (compare Gen. x. 23, with xxxvi. 20, 21, 28, and Jer. xxv. 20, with Lev. iv. 21.) For Job is said to have been "the greatest of all the men of the East;" and this expression, "sons, or children of the East," seems to be a name for all the remoter nations and tribes inhabiting the country which included the vast Syrian and Arabian deserts east of the Jordan. It is also certain that he lived at no great distance from the Chal-

dæans and Salæans, who bordered respectively on the Euphrates and the Arabian Gulf. Two of his friends, however, came from regions which lay near the land of Edom,—Eliphaz from Teman, so called from a grandson of Esau ; and Bildad the Shuhite, from a district named after a son of Abraham by Keturah. The position of Naamah, whence came Zophar the Naamathite, is more doubtful ; but the name “pleasant” would appear to designate that part of the Arabian peninsula afterwards known as Arabia Felix, or one of the oases which are found in Arabia Deserta, as well as in the great African Sahara. The names of these personages seem therefore to belong to dialects which differed little in their time from Hebrew, but the names of the patriarch and his daughters to a language which had a more remote affinity with it. As, however, the Book of Job is generally allowed to be a translation, and to have been originally written in Arabic, or, at any rate, is a report in Hebrew of dialogues carried on in another language, there is no difficulty in the supposition that the names are either translated into Hebrew, or considerably Hebraized. Eliphaz and Elihu are compounds with the Divine name El. Eliphaz means “God is precious or pure,” from *poz*, “fine gold,” a word used in the poem itself (Job xxviii. 17) in this sense, and in

Cant. v. 7, as an epithet attached to another word for gold. Elihu is a name belonging to several Israelites, and signifies, "He is my God," or "(whose) God (is) He?" The father of this personage is stated to have been Barachel the Buzite, of the kindred of Ram. Barachel means, "(whom) God hath blessed," and has its equivalent in Berechiah, "whom Jehovah hath blessed," Jeberechiah, "Jehovah blesseth him." His patronymic, Buzite, would lead us to conclude that he was a descendant of Nahor, brother of Abraham, in the line of Buz, his second son, who probably had migrated into Arabia; since we find Buz mentioned in close connection with Teman and Dedan, which were certainly Arabian tribes, (Jer. xxv. 2, 3; Isa. xxi. 1-3.) But he is said to be of the kindred or rather of the family of Ram, who is doubtless the same with Aram son of Kemuel, the third son of Nahor, and named in the lists of the sons of Nahor, as evidently possessing a patriarchal character. He was probably associated with his uncle Buz in his migration, and gave his name to one of the families of the tribe which had the general appellation of Buzite. The word Bildad is variously interpreted, as are other compounds of similar formation, such as Bishlam, Bilsham, Bidkar, Bimhar; some understanding the initial B as the preposition *in*, as in the name Beriah, "in calamity;"

and others supposing the first syllable to be the word *ben*, "son," incorporated, by elision of *n*, with the first syllable of the second word. Thus, on the former principle, Bishlam would be, "in peace," on the latter, "the son of peace." There is no known Hebrew root from which to form Bildad, but an Arabic verb, *ladad*, signifies "to strive;" so that Bildad may be either "in strife," *i.e.*, born in strife, or "son of strife." The latter seems on the whole preferable. Zophar may be derived from a verb which occurs once in the Hebrew Scripture, in the sense of "hasten away," rendered "depart early" in our version of Judges vii. 3. This is also an Arabic root, and is connected with Zippor and Zipporah, names already discussed. The name of the principal personage (Hiyob) is so plainly referable to a Hebrew verb, *hayab*, signifying "to hate," "to be an enemy," as a passive form of this verb in the sense of "harassed," "persecuted," that many have considered it to be an altogether poetic or fictitious name, adapted to his circumstances as represented in the poem. Either it is so, or the Hebrew word so nearly approximated to the actual name in form and sound as to suggest to the writer, or translator, its adoption for the purpose of rendering the name of the patriarch expressive of his fate and feelings. (See Job vii. 12-21, ix. 12-18, x. 2, 3, 16, 17, xiii.

21-27, xiv. 13-17, xvi. 11-14, xix. 6-12, xxiii. 15, 16, xxx. 1-24.)

In the conclusion of the book we find recorded the names which Job gave to his three daughters, born to him after the return of his prosperity. The mention of their names, rather than those of their seven brethren, can only be accounted for by their celebrity for extraordinary beauty and ample dowries, and thus becomes a testimony in favour of the historical character of the narrative portion of the book. There is nothing in the significance of the names themselves to form a sufficient reason for their preservation. Jemima, the name of the eldest, is generally explained by reference to an Arabic word, as meaning "dove." Keziah is certainly the word which in the plural is rendered Cassia, the bark of an Arabian shrub used for perfumes. It may be compared with Bashemath, the name of Esau's wife, the daughter of Ishmael, and also of a daughter of Solomon, which means "fragrant" or "perfumed," from *basam*, an aromatic plant—the "balsam." Kerenhappuch, the name of Job's third daughter, has the strange meaning, "horn of paint," that is, "box of paint," vessels containing liquids being frequently made of horn, and called "horns." The name, like the other two, is apparently due to some trivial occurrence, or expression, connected with early infancy. The Septua-

gint renders the name as equivalent to the classical "Amalthæa's horn,"—the cornucopiæ, or horn of plenty, the emblem of fruitfulness and abundance. The same authority regards Jemima as derived from the Hebrew word for "day," so that her name would mean "bright or beautiful as day."

In the interpretation of Egyptian names occurring in Scripture we can derive little assistance from Hebrew, except upon the supposition that some of them, like Moses, are the nearest practicable approximation of sound and sense in Hebrew, or some cognate dialect, to the actual Egyptian words. Thus, Hagar, the name of Abraham's Egyptian bondmaid, the mother of Ishmael, so closely resembles the root of the Arabic word *Hegira*, "flight," familiar to us in the history of Mohammed, that it may be taken as an adaptation of her original name to the principal circumstances of her life, and understood to mean "fugitive." A similar instance of a Hebraized Egyptian word is generally thought to occur in the proclamation ordered by Pharaoh to be made before Joseph. The word given is *Abrech*, which our version renders "bow the knee." It is, by permutation of its first letter with another often interchanged with it, an imperative form of the Hebrew word *barach*, "to bend the knee." An alternative is offered in the margin—"tender father," and

Luther translates it, "father of the country," each of these interpretations supposing the Semitic *ab*, father, to be represented in the word. The name, or title, Zaphnath Paaneah, bestowed by Pharaoh on Joseph, has also been considered by some a reduction of Egyptian words to a Hebrew form, as nearly as possible expressive of the idea in the original language. The Rabbinical paraphrasers, and the Syrian version, render it "revealer of the secret,"—the word Zaphnath being approximative to the Hebrew root *zaphan* (*tsāphan*), "to conceal." This is also said, in our margin, to be the meaning in Coptic. It appears, however, that the nearest approach in Coptic to the words, as written in the Septuagint, is "Saviour of the age,"—"Saviour of the world,"—as explained by Jerome and some later scholars. Asenath, the name of Joseph's wife, daughter of the priest of On, is referred by Gesenius for its origin, in part, to Neith, an Egyptian goddess, who had the attributes of the Minerva of Roman and Greek mythology. Pharaoh, the name given to almost all the kings of Egypt, from the earliest to the latest mention of them in the Bible, is generally accepted in the sense ascribed to it by Josephus and other writers, as "king," or "supreme lord." It apparently enters into the composition of the names Potiphar and Potipherah, which we find ascribed to officers

of high rank in the Egyptian state, *pōt* being supposed to mean officer or minister. Some, however, take *pheraḥ* to be a word for the sun, and consider Poti-pheraḥ as equivalent to "priest of On," the dignity ascribed to this personage; On being, according to Cyril, an Egyptian term for the sun. That Pharaoh is not, strictly speaking, a proper name, appears probable from the names Pharaoh-Necho, and Pharaoh-Hophra, attributed to two kings in the later period of Scripture history. Necho and Hophra were their real proper names, as we learn from Herodotus, who calls them Necos and Apries, evidently meaning the same persons, and placing them in the same historical epoch. Herodotus gives, indeed, the name Pheron to one of the earlier kings; but this king is differently named by Diodorus Siculus, a later Greek historian. In another passage in his account of Egypt, Herodotus gives us to understand that the word *pirom*, which he writes *piromis*, was applied to personages of high distinction, such as the high priests, and says that it signifies an honest and virtuous man. There seems good ground for the opinion that this is the origin of the name or title Pharaoh. We find in Hebrew the word *peraōth*, or *paroṯh*, which occurs in only two passages, and is variously interpreted. Our version renders it, in Deut. xxxii. 1, 2, "revenges," and, in Judges

v. 2, "avenging." But the Septuagint renders it "princes," or "chiefs;" and this sense is adopted by scholars of great eminence, who compare the word and its root, *para*, which is found in Judges v. 2, with a similar Arabic word for prince, the root of which is also *para*, which means "to keep the lead," or "to be at the head." The existence of such a word in these languages may account for the form which the Egyptian title takes in Hebrew writings, so as to render it expressive of the same idea to Hebrew minds which it involved in its original Egyptian form. There was a city in the tribe of Ephraim called Pirathon, which probably means "head city;" and a woman named Bithiah (daughter of Jehovah) married to one Mered, of the tribe of Judah, is said to have been the daughter of Pharaoh. This Pharaoh may have been an Israelite, deriving his name from the root before mentioned. If we suppose him to have been really a king of Egypt, which is not altogether inconceivable, the name of the daughter may be understood to imply her conversion to the Israelitish faith, and admission into the bond of the covenant.

Phinehas, the name of the grandson of Aaron, and afterwards of the son of Eli, has been pronounced an Egyptian word by a high authority in Egyptian literature. Its first syllable Pi is perhaps

the same as that in Pi-hahiroth, Pithom, Pi-beseth, or Pirom. The mother of Phinehas was the daughter of Putiel. In this name the first syllable Put is the same with the Egyptian Pot in Potiphar and Potipherah. Lightfoot conjectures, from the addition of the Hebrew *el*, that this person was an Egyptian, who had become a proselyte to the Hebrew religion.

The queen of a king of Egypt, in Solomon's reign, is called Tahpenes, and this, with some variations of form, is also the name given to a city in Egypt, called Taphne in the Septuagint, and identified by some with the city Daphne, near Pelusium, a seaport on the eastern branch of the Delta of the Nile. That it was a frontier town may be inferred from the narrative of Jeremiah, (xliii. 7,) and it is thought to have been the same with Hanes, mentioned also apparently as a border town by Isaiah, (xxx. 4.) Tahpanhes becomes, by a very admissible transposition, Taph-hanes, which, it is easy to see, may be Hanes in composition with the word Taph, whatever that may mean; and, as is the case with towns and villages among ourselves, might sometimes be written in full, and sometimes mentioned only by the second, and probably distinctive, portion of its name. This Hanes is almost certainly the city called Anysis by Herodotus, who, we may observe, mentions a king of

Egypt, a native of that city, whose name was also Anysis—a singular coincidence with the fact known from Scripture, that a queen of Egypt bore the name of the same city, expressed in another form.

The king of Egypt who, in the reign of Rehoboam, invaded Judæa with a mighty host, and despoiled the temple, is called Shishak; in the Septuagint, Susachim. There wants even a plausible conjecture as to the meaning of this name. Another king, in a later age, the contemporary and ally of Hoshea, the last king of Israel, and of Hezekiah, king of Judah, is named So, and in the Vatican copy of the Septuagint, Segor. The meaning “chief,” or “prince,” has been assigned to this name, but on slight grounds. He is considered by the eminent chronologists, Usher and Marsham, to have been the same with Sabacho, a king of Ethiopia, who, Herodotus tells us, defeated and expelled the Anysis above mentioned, and after ruling over Egypt fifty years, retired to his own country, and was succeeded by Anysis, who was still living. If this be the case, Anysis was probably the king of Egypt, called Pharaoh in Scripture, on whom Rabshakeh represented Hezekiah as depending for aid against the king of Assyria, and reliance on whom was denounced by the prophet Isaiah. It may therefore be his name, as well as that of his native town, which we find recorded in

the passage of the prophet's writings already referred to—"His princes were at Zoar, and his ambassadors came to Hanes." As Anysis must have been at this time extremely old, there is nothing repugnant to this supposition in the fact that Herodotus places the miraculous defeat of Sennacherib, (which he represents as having happened near Pelusium, in Egypt,) in the reign of Sethon, successor of Anysis, especially as his account certainly implies that it occurred very early in that reign.

A king of Ethiopia, named Tirhakah, is mentioned in connection with these events. But he was probably an Arabian; for Cush, the word for Ethiopia, is applied, as we have seen, to the southern part of the great Arabian peninsula. Simonis derives this name from an Arabic word, and states its meaning to be "exalted." At an earlier period we read of an invasion of Judæa, by a king of the same country, called Zerah. This is a name of repeated occurrence in Hebrew, and clearly means "sunrise." Its signification in the cognate Arabic was probably the same.

The Persian names which occur in the later books of the Old Testament cannot be interpreted by any of the languages hitherto referred to. The language in use in Persia at the date of these books was different from that of earlier and later times. The old Zendic seems to have fallen into

disuse after the severance of Persia from the Assyrian dominion, by the revolt of Arbaces the Mede, about B.C. 820; and the introduction of Arabic, which forms a considerable element of the modern Persian, did not take place until the Mohammedan conquest in the seventh century of our era. But the meaning of some of the principal Persian names may be gathered from various sources. Thus it is stated by several Greek authors that Cyrus, in Hebrew, Koresh, signifies "the sun." Such a name, emblematical of high dignity and extensive dominion, corroborates, to some extent, the account given of the earlier years of this great prince by Herodotus, who states that he had another name during his boyhood, and that this was given him after his recognition as the heir of the Median kingdom. The name Darius—in Hebrew, Dareyavesh—is stated by Herodotus to be equivalent to the Greek word Herxeias, which is of doubtful derivation, and may mean "the worker," or "the restrainer," "the controller." In the latter sense it would have nearly the same meaning with Hector, the name of the famous Trojan hero of the Iliad. Herodotus, however, does not appear to have been a very profound Persian scholar, and the name is now generally supposed to be derived from Dara, "king." His explanation of the names Xerxes and Artaxerxes

is perhaps more nearly correct. The former, he says, is "warrior," and the latter "great warrior." The word *Art* is found at the beginning of many Persian names, as Artabanus, Artaphernes, &c., in the sense of "great," or "mighty." Artaxerxes, which in the Book of Ezra is written Artachshast and Artachshasta, is, in the latter portion of the word, according to Gesenius, the Zendic Kshethro, also Sherao, "king."

In Ahashuerus, (Heb. Ahashverosh,) also, the first part of the word, *ahash*, is doubtless significant of "greatness," or "excellence." It is found in the word which is rendered "lieutenants" and which certainly means "high satraps," and in a compound translated "camels," but which Gesenius considers as meaning "noble mules," and explained by the following words, "sons of dromedaries." The latter part of the name, according to the same authority, may be *zwaresh*, which, in the Pelvi, or Pehlavi language, as the middle Persian is called, signifies "hero." Vashti, the name of the queen of Ahashuerus, is thought to mean "beautiful." Esther, the Persian name for her successor, the Jewish maiden Hadassah, is taken by most to be the Persian equivalent for her original Hebrew name, "Myrtle;" but most Jewish expositors state that it has the meaning of the similar Greek word *Aster*, "a star." Haman, the

name of the Agagite who planned the total extirpation of the Jews, is said to mean "alone," or "unique," probably in the sense of "distinguished," or "incomparable." The Jews, who held his memory in greater detestation than that of any other enemy of their race, would doubtless, if such be its meaning, accept his name, originally intended as an augury of supreme excellence or honour, as significant of his unparalleled wickedness and signal overthrow.

Many other Persian names are found in the Books of Esther and Ezra, but few readers would care to enter upon the discussion of them, for little interest attaches to the persons who bore them ; and they are, for the most part, of uncertain etymology.

Many names of heathens are written in the Book of God. Most of them designate persons more or less conspicuous for their enmity to God's people. Not a few, however, have found honourable mention as the names of those who shewed favour to the chosen race, and were reckoned among their helpers and benefactors. Every name of either class is registered in an imperishable record, graven as on the rock for ever, written as by the finger of God. And thus, in one sense, is fulfilled the declaration made to the great Patriarch of the ancient Church—"I will

bless them that bless thee, and curse him that curseth thee."

But, whatever may have been the character of each heathen whose name is chronicled on the sacred page, it is certain that he had his place there, and had his place in life, and in time, as surely as any one of God's truest servants, by Divine appointment, for the accomplishment of a Divine purpose. Our God is the God of all the earth. He is the master to whom every human being standeth or falleth. Although a man may be without the pale of the visible church, he is not without the pale of God's moral and spiritual government, nor beyond the range of His mercy. His soul is the object of Divine notice and care; it possesses an indestructible identity; and it has its own special history.

From the circumstances in which many of those heathen were placed whose names are mentioned in Scripture, we are enabled to conjecture the nature, and the amount, of the opportunities afforded them of acquainting themselves with the revelation which God had made of His existence, and attributes, and will. Passing from these to the contemplation of the countless myriads of heathen in those times, and in all times, whose names are only known, but severally and perfectly known to God, exist in no earthly record, but are written in the

books which shall be opened at the judgment-day, we are bound to believe, on the testimony of the word of truth, that each of them stands related to some manifestation of God, to some spiritual dispensation which will be the measure of his responsibility, and the standard of his judgment* before the tribunal of the Omniscient and All-merciful.

Let us venture to indulge the hope, permitted and, indeed, encouraged as it is by Scripture, that, in that "great and dreadful day of the Lord," when "God shall judge the secrets of all men by Jesus Christ," when "the dead shall be judged out of those things which were written in the books, according to their works," the names of many even from among the heathen will be found written in the Book of Life.

* Rom. i. 19, 20, ii. 14, 15.



XII.

NEW TESTAMENT NAMES.



THE proper names of persons mentioned in the New Testament, and living in the gospel age, will be most naturally and conveniently considered under three divisions, supplied by the languages to which they almost exclusively belong—Hebrew, Greek, and Latin.

Some of the most important of those belonging to the class of Hebrew names have already been discussed—the significant, though not uncommon, name divinely given to our Lord, and that of His forerunner the Baptist, and several of those bestowed by Him as surnames on His apostles, under the head of sacramental names ; Joseph, as a birth-name ; and Zacharias and Elizabeth, as names compounded of the names of God,—Jah, and El respectively. The first Hebrew name in the New Testament not already noticed, although it occurs in the Old Testament, is Mary, which had evidently

become a popular name at the period in which the gospel history commences. It is written in the Greek of the evangelists in the forms *Maria* and *Mariam*, the latter being that employed in the Septuagint to represent *Miriam*, the name of the sister of *Moses*, and of another person mentioned in the genealogy of *Judah* in 1 Chron. iv. 17. *Mary* is doubtless the same as *Miriam*. This name belongs to a family of words having different root-forms, but the original and pervading sense of which appears to be "bitterness," and hence is derived the notion of "trouble, sorrow, disobedience, rebellion." *Marah*, the name of the region of bitter waters reached by the Israelites three days after the passage of the Red Sea, preserves the primitive meaning; and *Mara*, (another form,) the name which *Naomi* in her affliction desired to substitute for her own, is an example of the derivative. Other proper names of this group expressive of distress and grief are *Merari*, the name of a son of *Levi*, *Meraiah*, *Meraioth*, *Imrah*, in the lists of *Chronicles* and *Nehemiah*. *Nimrod* and *Mered*, in the same connexion, are significant of rebellion. But it is to be observed that the *Meraioth* of ver. 15 in *Neh. xii.* is almost certainly the same with the person called *Meremoth* in ver. 3, and mentioned by this name as a priest, the son of *Uriah*, in various other passages of this book.

484 NEW TESTAMENT NAMES.

Now, Meraioth means "afflictions," or something calamitous or bad ; but Meremoth, "exaltations," implying prosperity. Hence we may fairly conjecture, in accordance with the repeatedly-noticed propensity of the Hebrews to recognize distant affinities in proper names, that the word Meraioth is, by this synonym, tacitly referred for its origin not to the primitive sense of "bitter," but to another word of the same form and sound, of which an example has been given in Mamre, (p. 423,) and which means "to rise," or "lift up one's self." And thus a name intimating a state of adversity, when given at birth, might be understood as possessing quite an opposite signification, in virtue of its equivocal derivation, when circumstances changed for the better in after-life ; and, in this case, appears to have passed into an equivalent, about the well-omened meaning of which there could be no mistake. So that there seems to be a reasonable foundation for the opinion of Simonis, that the name Miriam was given in allusion to the affliction of Israel in Egypt, when, as is stated in Exod. i. 14, the Egyptians "made their lives *bitter* with hard bondage ;" but, that it may also be understood as having a tacit reference to the root *mara*, "to rise," the equivalent to which, *ram*, is found in the names of her father Am-ram, "the people is exalted," a name probably given in believ-

ing expectation of the fulfilment of the great patriarchal promise. There is no reason for supposing that this name, Miriam, or Mary, was selected for their daughter by the parents of the blessed Virgin because of its significance. It is sufficiently accounted for, as in other cases, by its existence in the ancient annals of the nation as a well-known and honoured name, that of the sister of the great law-giver. It was however, in both its possible uses, as remarkably appropriate to the principal circumstances of her history. She was, like her affianced husband, in a humble condition. And if she was also, as is almost certain, of the royal house of David, whose "tabernacle had now fallen down" and was in ruins, her name Miriam, "affliction," would express the contrast of the lowliness and humiliation of her outward state with her princely origin. On the other hand, the principle of affinity in form and sound suggesting the idea of the verb *mara*, "to rise," the name might serve to represent her exaltation when so "highly favoured" of God as to be chosen for the medium of the incarnation of His Son. And we may observe in this instance, as in those of Zacharias, Elizabeth, and John, that the ideas involved in the name appear very distinctly in the hymn ascribed to her as composed on occasion of her visit to Elizabeth; indeed they form the principal sentiment and subject of the

486 NEW TESTAMENT NAMES.

hymn : "He hath regarded the *low estate* of his handmaiden: for, behold, from henceforth all generations *shall call me blessed*. . . . He hath put down the mighty from their seats, and *exalted* them of *low degree*."

Anna, the name of the aged prophetess who, with Simeon, acknowledged the infant Redeemer in the temple, is the same with the Hannah of the Old Testament, and means "favour or grace." It is employed as a Phœnician name by Virgil, who assigns it to the sister of Dido, queen of Carthage, otherwise called by him Elissa, which is also evidently as much Hebrew as Phœnician. The father of Anna was Phanuel. This name is identical with Penuel, the name given by Jacob to the place where he wrestled with the angel, and signifying "the face of God," or "appearance of God." It is ascribed to two persons in the Old Testament, one of the tribe of Judah, and the other of Benjamin. Simeon, or Simon, first occurring as the name of Jacob's second son, is the most common of all the proper names in the New Testament. Ten persons are mentioned as bearing this name. Its prevalence, and that of the name Judas, which belongs to four different persons, may perhaps be accounted for by the celebrity of the brothers Judas and Simon Maccabeus, the heroes of the Jewish victories over the armies of Antiochus Epiphanes,

and sovereign princes of Judea in the second century before our era.

Simon the apostle, to whom our Lord gave the sacramental name Cephaz,—in Greek, Peter, “stone or rock,”—is also called Bar-jona. Bar is the Aramaic word for “son,” which had now superseded, in the language of Palestine, the Hebrew Ben. Bar-jona, son of Jonah, is added to Simon to distinguish the apostle from others called Simon; but we find it is used only in solemn addresses, evidently for the purpose of rendering emphatic the designation of the individual. The apostle Bartholomew is never mentioned by any other name than this, which means son of Tolmai, noticed before as the name of a Canaanite, and of a Syrian king. But there is good reason for believing that he is identical with Nathanael, (God hath given,) who, in his call to discipleship, and his last appearance as so named, is associated with none but apostles. St Mark informs us that the blind beggar of Jericho, healed by our Lord, was named Bartimeus, explaining, as for persons unacquainted with Syriac, that this means “son of Timeus;” but he gives him no other name. Similarly Barabbas the robber is denominated by this name alone—a singular name, meaning “son of (his) father,” and one which we may imagine such a character adopting to conceal his real parent-

age. Or it may have come to be the name of one whose paternal parentage was uncertain. Bar-jesus the sorcerer also has really no distinctly proper name ; Elymas, the name ascribed to him, being, as explained by the evangelist, a title denoting his art or profession.

Two persons whose proper names were Joseph and Judas are called also Barsabas. From their connection and character, it seems most likely that they were brothers, sons of one Sabas, in Hebrew, Sheba, "oak," a name attaching to persons and places in the Old Testament. Barnabas, "son of consolation," is, like the surnames given by our Lord, indicative of character, and became the sole name by which the apostle was known on whom it was conferred by his brethren.

Four names belonging to the great patriarchal family are found in the lists of the apostles, Simeon or Simon, Levi, who is undoubtedly the same as Matthew, Judas or Judah, and James or Jacob. Both the names of the evangelist Matthew are Hebrew. Matthew is Mattathiah, more common in the form Mattaniah, and meaning "gift of Jehovah," a sentiment presented in many Hebrew names, and having its parallel in perhaps all languages, (p. 146.) Thomas, "one of twins," is interpreted by a Greek equivalent, Didymus. One whom Mark names Thaddeus only is stated by Matthew

to have been *surnamed* Thaddeus, his original name being Lebbeus. This is the same person whom Luke calls "Judas the brother of James," and who is spoken of by John as "Judas," not Iscariot. The word Judah, or *Jehudah*, "praise," is so closely connected with *todah*, the Hebrew word in use for the same idea, and from the same root, that the probability is that Judas and Thaddeus differ only in form. Lebbeus appears much more like a surname than Thaddeus, its meaning, if derived from *lēb*, "heart," being "courageous," like the Syriac *levivo*, or intelligent, like the Latin "cordatus;" and if derived from *lebi*, "lion," it would be "lion-like," "lion-hearted," *cœur-de-lion*. The character of the writer of the epistle which bears the name of Jude, brother of James, is entirely in accordance with a surname denoting firmness, boldness, and just severity. The substitution of the form Thaddeus for Judas in the Gospels of Matthew and Mark may be accounted for by the ignominy and odium which, in the minds of the immediate followers of Christ, would be associated with the name Judas, as that of his betrayer. In time this feeling would greatly subside, nor would the next generation of Christians be equally sensitive. Hence a later writer, like Luke, and the apostle John, and Judas himself, writing at an advanced period of the apostolic age, might be expected to recur to the original

form of the name. Some slight internal testimony is thus borne to the respective dates usually assigned to the Gospels of Matthew and John, and the Epistle of Jude, and to the authorship as well as early date of the Gospel of Mark, who is generally supposed to have written under the direction of Peter, and by some, with good reason, to have been the second of the evangelists in order of time.

Zebedee, or Zebedeus, the name of the father of James and John, is the Zabdi or Zebadiah of the Old Testament. Names compounded with *zabad*, "He gave," were very common among the Israelites, and belong to the extensive class recently noticed, in which children are represented as "a heritage and gift that cometh of the Lord." Jairus, the ruler of the synagogue, whose daughter was restored to life by our Lord, has the name Jair, first mentioned as that of a successful chieftain of the tribe of Manasseh, and next as that of a judge of Israel, a Gileadite belonging to the same tribe. Its meaning is plainly "He shall enlighten." But this may be either a prayer that God shall, from the birth of a child, or by His means, give "light"—*i.e.*, prosperity—to the family, or the expression of a hope that the child shall prove a "light" or "blessing" to others. The prayer and the hope were both fulfilled in the experience of Jairus. The light of Divine truth,

and of spiritual life, shone upon him and his when his daughter was redeemed from death by the almighty power of the Saviour. And, although not at the time permitted to proclaim the glory and goodness of his great Benefactor, we cannot doubt that he afterwards freely testified of Him who had in so marvellous a manner revealed Himself under his roof as "the resurrection and the life," and given proof of His readiness to receive the prayer of faith, to increase the faith of all who come to Him, and to manifest Himself to them as He doth not unto the world.

The name Zaccheus is written Zaccai in the lists of Ezra and Nehemiah. It is from a root which means "to be pure or just." The last syllable probably is the abbreviated form of Jah; so that the word signifies "Jehovah is pure," or "purity of Jehovah," a name most inappropriate to the character of him who bore it, in the condition in which Jesus found him,—when he was unjust, an extortioner, and a false accuser, but fully expressive of the change that took place in him when he had received and obeyed the Divine call, and had been declared by the Lord himself "a son of Abraham,"—when salvation had come to his house, brought by Him who came to seek and to save that which was lost.

Martha is a Chaldee or Syriac word, the femi-

nine of *moro* or *more*, "lord," "master," which we read in the form *maran* in the well-known phrase Maran-atha, "the Lord cometh." Some think that Kyria, translated "lady" in the 3d Epistle of St John, is a proper name, the Greek equivalent of this word. Carpzov supposes that this Kyria was the same person as the Martha of Bethany.

The names of the other women who were numbered among Christ's disciples, and ministered to Him of their substance, are Hebrew. Salome, that of the wife of Zebedee, mother of James and John, is *shalom*, "peace." Susanna is *shushan*, "a lily." Joanna is the same with Joannes, Johanan, or John, "Jehovah hath shewn favour." The earliest of their successors in the apostolic age is Tabitha, whom Peter restored to life. Her name is interpreted by the Greek Dorcas, "a doe," or "antelope;" and is the Syro-Chaldaic form of the Hebrew Zibiah, (Tsibiah,) the name of a princess of Judah, the mother of king Joash.

Ananias, contracted into Annas, is the name of four persons mentioned in the New Testament. It is the Hananiah of the Old Testament, differing from Johanan only by the position of the words of which it is compounded. One only of the three was worthy of the name, the disciple at Damascus, whom the Lord sent to restore Saul of Tarsus to sight and to baptize him. There is a

remarkable resemblance between the character and fate of one Ananias of the New Testament and a Hananiah of the Old. Ananias, the husband of Sapphira, fell dead at the word of Peter, having been convicted of the sin of lying to the Holy Ghost ; and Hananiah, the false prophet, received the sentence of speedy death from the true prophet Jeremiah, for lying in the name of Jehovah. Each committed the grievous and perhaps unpardonable sin of tempting the Spirit of the Lord. Sapphira is a Hebrew name, and means the jewel sapphire ; it was probably given in allusion to the colour of the eyes, this gem being of a deep blue.

The high priest Caiaphas, son-in-law of Annas, or Ananias, who also had held the high-priesthood, is mentioned by Josephus as " Joseph, called Caiaphas." Hence it is supposed, with some reason, that Caiaphas or Caiphas was an acquired name. In corroboration of this, it is to be observed that Matthew introduces him with the expression, " who was called," which he frequently uses when recording a surname. The nearest known word to Caiphas in Syro-Chaldaic is perhaps *caphipho*, " crook-backed." And it is not improbable, or without historical analogies, that this name, originating as a nickname in personal deformity, might supersede his real or birth-name. We are familiar with it as an epithet of one of the worst of our

own kings. It is no valid objection to this interpretation of the name, that a crook-backed man was specially interdicted by the law of Moses from performing the duties of the priesthood; for at that period the laws regarding the office of high priest were notoriously disregarded and infringed. It is just possible, however, that this blemish may have occasioned the association of Annas with his son-in-law in the office, as recorded by St Luke, for the discharge of some functions for which he was legally disqualified.

The husband of Joanna, one of our Lord's female disciples, was Chuza, steward or bailiff of Herod Antipas. This name, if interpreted according to its form in the Syriac version of the Gospels, has the sense of "modest," and so may be compared with Pudens, the name of a Christian at Rome mentioned by St Paul in his last epistle. By some, however, it is referred to the Hebrew *chōzeh*, "a seer;" or, if derived from the same root as this word, it may be identical with Hazaiah, (Chaza-iah,) "Jehovah seeth," the name of a person in a genealogy of the Book of Nehemiah, whose son was also called Col-hozeh, "all-seeing," in the same sense,—God or Jehovah being understood, and the name commemorating some occasion on which the Divine attribute of omniscience was especially impressed upon the parent's mind.

Another person connected with this same Herod was Manaen, his foster-brother, afterwards a distinguished member of the Church at Antioch. Manaen is Menahem, the name of one of the last kings of Israel. The word Menahem is "consoler." Its meaning as a proper name may be understood from the speech attributed to Lamech on the birth and naming of his son Noah, in which it occurs,—"*This same shall comfort us.*" It is an expression of hope that the child to whom it is given shall prove a consolation to his parents, or family, after some heavy affliction. Naham, Nahun the name of the prophet, and Nehemiah are words of similar import.

Malchus, the name of the high priest's servant who was apparently foremost in the attempt to seize our Lord in Gethsemane, and whose right ear Peter cut off by a sword-cut evidently intended for his head, is the word *melech*, "king," which has been already noticed as a Hebrew name, singly, and in combination with other words. Its adoption for or by an individual in this man's rank of life, and in this period, would probably have no reference to its signification, but be due to its previous occurrence, and to mere fancy.

The name Gamaliel, considering the class and position of the person who bore it, would, we may presume, be fixed upon, although an ancient name,

as a devout expression of gratitude on occasion of the birth of a son, and a recognition of such a blessing as "a reward or recompense from God." The original name of this wise man's illustrious pupil, Saul, will be considered in association with his assumed Roman name.

The Greek and Roman names in the New Testament are far more numerous than the Hebrew. They are found belonging to persons of Jewish parentage, sometimes as additional names, but not unfrequently as their sole names. In the latter case, it is supposed by most that the original Hebrew or Syriac name had fallen into disuse; but there is also some reason for the opinion that a Greek name was often the substitute, not in sense, but in sound merely, for the Hebrew name given at birth. Thus, in the Maccabean period, when Palestine had fallen under the influence of the Greek kingdom of Syria, Eliakim, (God establisheth,) the name of a Hellenizing pretender to the high-priesthood, was perverted into Alcimus, (a man of might ;) Jeshua, the ancient Joshua, and later Jesus, into Jason, a mythological Greek name. So Joseph became Hegesippus, (leader of horse,) the similarity of which to Joseph may be understood by comparison with the modern Italian form of the name, Giuseppe. Alpheus, the father of James the less, is, by comparison of John xix.

25 with Luke xxiv. 10, ascertained to have been also called Clopas, or Cleopas. Alpheus is the Hebrew and Syriac *Chalpai*, which may mean "an exchange (or substitute) from Jehovah." Cleopas, the contraction of Cleopatros, is the approximate Greek name, in form and sound, with the very different meaning, "glory of or from a father." But although some Greek names of Jews may be thus accounted for, it does not follow that all are similar transformations of their Hebrew names.

Among the apostles two have Greek names, Philip and Andrew, and they are called by no other. Philip is a name well known in history, and common among all Greek-speaking people. It belongs to a popular class of names, compounded of *hippos*, "horse," and means "lover of horses." Andrew (Andreas) is "manly." These two apostles were inhabitants, and probably natives, of the small town of Bethsaida, on the lake of Gennesareth, peasants of Galilee, and undoubtedly of Hebrew parentage and descent. It is not likely that they owed their Greek names to any Gentile influence or connection. But they may have travelled in some of the adjacent districts, as, for example, the region above Cæsarea Philippi, where Greek would be the current language of the mixed population; and may have found it advisable to adopt Greek names for the purpose of facilitating their

498 *NEW TESTAMENT NAMES.*

intercourse with those among whom they had to sojourn. It is a singular fact, confirming this supposition, that when certain Greeks, probably proselytes from heathenism, who had come up to Jerusalem to worship at the feast of the Passover, desired to see Jesus, they applied to Philip of all the apostles ; and Philip immediately took counsel with Andrew ; and these two, after informing their Master, evidently introduced them to Him. It would appear as if Philip and Andrew alone among the twelve knew the Greek language, or had been conversant with foreigners. Another Philip, of whom more is recorded than of the apostle so named, was the second on the list of the seven appointed to superintend the secular affairs of the early Church in Jerusalem. He was clearly a Hellenistic Jew ; for, since this appointment arose out of the murmuring of the " Grecians against the Hebrews," the Church chose all the administrators of the public fund from the complaining party. All their names are Greek, and one of the number was a Gentile by birth. The name of the first-mentioned, and most conspicuous, of the seven cannot fail to associate itself in our minds with the high dignity and glory to which he was advanced as the first martyr for the faith of Jesus. Stephen signifies " a crown ;" and a crown is a divinely-chosen emblem of " the recompense of reward "

reserved in heaven for those who have borne testimony to the truth by enduring the pains and terrors of martyrdom. "Be thou faithful unto death, and I will give thee a crown of life." And truly may he be called the very crown of martyrs who was the leader of their "noble army," who was encouraged by no human example of resistance unto blood in defence of the gospel, and whose death was an attestation of the foundation-truth of Christianity—the Deity of the Saviour.

Nothing is known of the remaining five but their names; and these are thoroughly Greek in form and sense, and undoubtedly were given by parents, or assumed by themselves, without any consideration of their meaning. Prochorus is "one who leads in a chorus." Nicanor, "conqueror of men." Timon, "great honour." Parmenas, probably an old name signifying "steadfast," "faithful," the patronymic of which is found in Parmenion, the name of the general of Philip and Alexander the Great. Nicolas, or Nicolaus, "conquering or persuading the people."

Nicodemus has nearly the same signification with the last name, and, one cannot but think, must have been of Athenian origin, given perhaps to commemorate some occasion of a triumph gained in the popular assembly of Athens by a parent who was one of the famous orators who "wielded at will

500 *NEW TESTAMENT NAMES.*

that fierce democracy." But it is remarkable that it should be the only name by which a person is known who was an ecclesiastical ruler of the Jews, and a "master in Israel."

Not a few of the Greek names in the New Testament are connected with the heathen mythology. The most conspicuous of this class is Apollos, a contraction of Apollonius, "belonging to, or devoted to Apollo." The learned Jew of Alexandria who is known by this name can hardly have been other than a Hebrew by lineage. And he was apparently one of those who, like St Paul, had been early trained in the sacred literature of their nation, with the view to becoming scribes and rabbis, writers and interpreters of the Scriptures. Yet residence, perhaps long residence, in the Greek city of Alexandria had rendered his parents so familiar with ordinary Greek names, and usage had so completely detached such names, among the Greeks themselves, from their original significance, that no religious scruple was felt in calling a Jewish child by a name which, when first given, must have been intended in some manner to be a dedication of the person who bore it to the special worship or service of the god Apollo. We cannot, however, but regard the adoption of this order of names as an indication of that conformity to Gentile manners which had, a century and a half before, brought

great disasters upon the Jewish Church, and introduced discord into Jewish society, and which was the characteristic of an influential party in the time of our Lord and the apostles, comprising those called Herodians, and perhaps a large proportion of the Sadducees.

Apollos is, in St Paul's Epistle to Titus, associated with Zenas, who is called "a lawyer"—that is, probably, a Jewish scribe or rabbi, like Apollos himself. It is somewhat remarkable that this his companion should also have a peculiarly heathenish name, Zenodorus, "gift of Zeus (or Jupiter.)" It is the name of an early Greek mathematician, a fragment of whose writings is the oldest extant book on geometry.

The other names derived from those of heathen deities, or identical with them, which we find in the New Testament, belong almost certainly to Gentile Christians who had received them from heathen parents. And it was not in accordance with the spirit of Christianity, especially as exhibited in the teaching of the great apostle of the Gentiles, that such names should be changed at baptism. "An idol," as he instructed his Gentile converts to understand, was "nothing in the world;" and he was not likely to attribute importance or reality to a nonentity, by encouraging any scruples as to the use of the idol's name. His rule would probably

be similar to that which he laid down in reference to meats offered to idols, which, in his own judgment, were as allowable for Christian use as any other food, but from which he exhorted believers to abstain if the fact of their having been dedicated to an idol should be distinctly pointed out to them. He would, in the same spirit, advise that names of idolatrous significance should be retained, as a matter perfectly indifferent, and pledging to no idolatrous belief or practice, but that such names should not be chosen by Christian parents for their children.

Phœbe, the name of the "servant" or "deaconess" of the church or congregation in Cenchrea, near Corinth, who is mentioned with so much affectionate commendation by St Paul, is a very common epithet of the goddess Artemis or Diana, sister of the god Apollo, who is also called Phœbus. The word signifies "bright" or "pure," and in the later times of the Greek mythology was understood to bear reference to the light of the sun or moon, with which luminaries Apollo and Diana were respectively identified. Demetrius was a very common name among the Greeks, derived from Demēter, the goddess called Ceres by the Romans, who presided over agriculture; and originally was Ge-mēter, mother earth. The name belongs, in the New Testament, to a heathen, the turbulent silversmith of Ephesus, and, in its contracted form Demas,

to one who was for a time a Christian minister, and fellow-worker with St Paul, but afterwards a deserter, if not an apostate, through the love of this present world. It is, however, rescued from the opprobrium of such evil associations by "the good report of all men, and of the truth itself," and of the aged apostle John, obtained by the Demetrius whom this apostle mentions in his epistle to Gaius. In the same epistle, one Diotrophes, who was apparently in a high position in the Church, is threatened for his arrogant and mutinous rejection of apostolical authority, and his tyrannous conduct towards those of his Church who wished to submit to it. This man's name is a frequent epithet of the heroes of Homer, and means "Jove bred," or "Jove cherished." It affords no certain indication of his lineage. But we know that there were Grecian families which prided themselves on their supposed descent from Zeus, (Jove,) their supreme deity, and assumed thereupon the airs of the highest possible aristocracy. This man possessed too much of such a spirit; for he was evidently disposed to acknowledge no superior, "loving to have the pre-eminence," and setting at naught the spiritual power, which in the Christian Church took precedence of all other, and which doubtless, unless he repented, was exercised by St John for his humiliation.

Dionysius, the Areopagite, St Paul's illustrious Athenian convert, derives his name from the god Dionysus or Bacchus. The name is familiar to the readers of ancient history as that of the two rulers of Syracuse whose character, in popular estimation, has in a great degree contributed to confer upon their title, "tyrant," meaning originally "sovereign," its present odious significance. It was a name that could hardly fail to be prevalent among the Athenians; for there were three annual festivals of the god Bacchus held in Attica, and two of them in Athens, called the Dionysia, signalized by the celebrated dramatic contests for public prizes. The name Dionysius would very naturally suggest itself as appropriate for a child born at one of these seasons.

A person called Hermes is saluted by St Paul, in writing to the Roman Christians, as one of the members of the Church. He bears the Greek name of the god whom the Romans worshipped as Mercury, and both Greeks and Romans as the god of eloquence and orators. Hence, at Lystra in Lycaonia, the people, believing that Barnabas and Paul were gods in the likeness of men, concluded that Paul must be the god Hermes, because he was the chief speaker. Hermas is included in the same salutation, and evidently as belonging to the same Christian association as Hermes. Hermas is

the contraction of some compound of *Hermes*, probably *Hermodorus*, "gift of *Hermes*," a name which, in its origin at least, implied that prayers or vows had been made to *Hermes* for the birth of a child. *Hermogenes*, the name of one of the Asiatic Christians who abandoned Paul in his troubles, is another compound of the same word, meaning "descended from *Hermes*."

Nereus was a member of a distinct fraternity of Christians at Rome, especially noticed by St Paul in his letter to the Roman Church. *Nereus* is the name of an ancient sea-god worshipped by the Greeks, and, in their mythology, parent of the sea-nymphs known as the *Nereids*. *Epaphroditus* and *Epaphras* are probably the same word ; the latter, like so many words ending in *as*, being a contraction of the former. Derived from *Aphroditē*, the goddess called *Venus* by the Romans, the word *Epaphroditus* is used in the sense of "beautiful," or "agreeable." But it was employed by *Sylla*, the dictator, as the Greek equivalent of the surname *Felix*, or "the fortunate," which he had assumed, and probably obtained this meaning from the fact that the highest throw of the dice was by the Romans called *Venus*. The persons known to us by this name are distinguished by the high commendation bestowed upon them by the apostle Paul, and their eminent position in two

important churches. Epaphroditus was the delegate of the Philippian Church to the apostle when a prisoner at Rome ; and Epaphras was a minister of the Church of Colosse, and was also at Rome with St Paul, and seems to have suffered imprisonment for a time with him. Some think that the two names refer to the same person ; but their relation to two churches so widely different in locality and circumstances, is unfavourable to this supposition.

Hymeneus, who, together with Philetus, was censured by St Paul, and excommunicated with Alexander for the heresy of denying the resurrection of the body, has the name which, in the Greek of the time, was that of the god Hymen, who presided over marriage. Artemas, mentioned by St Paul in his Epistle to Titus evidently as a person employed by him in the work of the ministry, is Artemidorus, "gift of Artemis or Diana." This was the name of the Greek sophist of Cnidos, who is reported to have placed in the hands of Julius Cæsar, when on his way to the Senate-House on the fatal Ides of March, a document warning him of the designs of the conspirators. There was also an Ephesian so called, who, in the reign of Antoninus Pius, wrote a work, still extant, upon dreams. It was a name likely to be very popular at Ephesus, the city of the great goddess Artemis.

To these we may add Nymphas, or Nymphodorus, "gift of the nymph," the name of an eminent member of the Church of Colosse, and Olympas, or Olympiodorus, head of a Christian family or association in Rome. This name means "gift of the Olympian,"—that is, of Zeus,—and is therefore equivalent to Zenodorus, before explained. Some manuscripts of great antiquity have Olympia, or Olympias, which would be the name of a woman, and well known in history as that of the mother of Alexander the Great.

Two only of the names of this class have remained in ordinary use as Christian names. Phœbe, and, perhaps by its introduction, Diana, the Latin name of the same goddess, may often be met with among ourselves; and Denis, the contraction of Dionysius, is very popular in France and Ireland. And occasionally, perhaps, Demetrius may appear as an English, but is frequent in history as a Russian, name.

Timotheus, the name given to a child by parents, one of whom was a Greek, the other a Jewess, was common among the Greeks; and its meaning, "God honouring," would make it acceptable to a Jewish mother. We cannot doubt but that it expressed equally the prayer and the resolution with regard to her son adopted by the pious matron to whose "unfeigned faith" St Paul has borne testimony. The mother of Timothy desired

that her child should honour the God of his Israelitish fathers in a heathen land ; and, that his character might correspond to his name, took means to instruct him from his infancy in the oracles of the great Jehovah, whom alone she at least would acknowledge as God. Her prayers were answered, and her efforts were blest. They were both made conducive to the preparation of her son for a service of God far more important and honourable than any she could have imagined for him in his boyhood. He clearly occupies the highest position among the subordinates and delegates of St Paul ; and, if not the first in time, was certainly the first in rank among those to whom authority over churches, and over other ministers, was given by direct apostolic commission.

Theophilus, to whom St Luke inscribed his Gospel and the Acts of the Apostles, was probably a Gentile. His name has by some been considered nearly synonymous with Timothy, as meaning "God loving." But analogy is more in favour with the sense "God loved."

Passing from Timothy to the other associates of St Paul who had Greek names, we find, beside Epaphras and Epaphroditus already noticed, Erastus, described as the chamberlain (perhaps treasurer) of the city of Corinth. Erastus is "one who is loved," or "lovable," in its original acceptation,

with the affection of a *lover*, as Philetus is one worthy of love with the affection of a *friend*. The former, the companion of Timothy, Paul's beloved son in the faith, in an important mission, was doubtless endeared to the apostle, and rendered acceptable to the churches, by qualities answerable to his name; the latter, the accomplice of Hymeneus in his heretical teaching, could no longer be recognized or recommended by Paul in the character of a friend, but was classed by him among those whose "vain babblings" he exhorted Timothy to shun, and who, he predicted, would advance to further excess of ungodliness.

Aristarchus of Macedonia, one of Paul's "companions in travel," and probably a commissioner of the Macedonian churches, accompanied the apostle in his voyage to Rome, and is called by him, writing from that city, his "fellow-labourer," and "fellow-prisoner." His name, "best in ruling," indicates pre-eminence in authority, and distinguished excellence in its exercise. It is used as an epithet of Zeus or Jupiter, the supreme deity. Names compounded with *aristos*, "best," were very common among the Greeks. We have another example in Aristobulus, members of whose household, residing in Rome, were saluted by St Paul in his letter to the Roman Christians. The word signifies "best in counsel," and was an

510 *NEW TESTAMENT NAMES.*

epithet of Athenē or Minerva, the goddess of wisdom. Sopater, said in the Acts to be a Berean, and called Sosipater in the Epistle to the Romans, where he is mentioned by St Paul as one of his kinsmen, had received a name also belonging to a large class of Greek proper names, those compounded of the word *sōs*, "safe." This class, like the last-mentioned, originated in the attention paid by the Greeks to omens, which led them to fix upon auspicious names for their children, on the same principle as that which rendered them so careful to speak none but auspicious words at seasons of worship, or on the occasions of solemnly inaugurating any work or enterprise. Sopater means "safe (be the) father," and was, we may conjecture, first given when a father was absent, or ill, or likely to incur danger. Sosthenes, again, is the name of a Hellenistic Jew, the ruler of the synagogue at Corinth, and possibly, like his predecessor Crispus, afterwards a convert of St Paul, and associated with him in the address of his Epistle to the Corinthian Church. His name, "safe in strength," is equivalent to "safe and sound," and was in the first instance, and perhaps generally, an augury of bodily health and strength. The celebrated name Socrates has much the same sense, although it may refer to moral or political power.

Tychicus, a Greek of proconsular Asia, first appears in the apostolic company on occasion of St Paul's second visit to Philippi, on his way from Corinth to Jerusalem, and is afterwards repeatedly mentioned by the apostle as high in his confidence and employed on important missions. His, too, is of the class of well-omened names, actually meaning "lucky," or "fortunate," and equivalent to the Latin Felix or Fortunatus. Trophimus is paired with him, as of the same province; and since he is afterwards described as an Ephesian, (Acts xxi. 22,) it is probable that Tychicus was also a citizen of the great metropolis of proconsular Asia. They are both mentioned in St Paul's last letter; Tychicus as having been sent to Ephesus, Trophimus as left at Miletum, near his native city, in ill-health. The word Trophimus has several meanings; but, as a proper name, its most likely signification is "a foster-child"—an adopted son. Eutychus, the name of the young man who fell down from the upper room at Troas while Paul was preaching, and was restored to life through the apostle, has the same sense as Tychicus, but is still more expressive of the desire for, or acknowledgment of prosperity—meaning "one who has good fortune." The principal incident of his life was at the same time in singular contrast and accordance with his name. He whose fate would have been doubtless

lamented as, in opposition to his name, a *misfortune* to himself and the Church at Troas—a mischance which had happened to them, became a distinguished evidence of the truth of an over-ruling Providence in the affairs of men, and an example of the special grace of Him “in whose favour is life.”

One name among those of the companions and fellow-labourers of St Paul is especially worthy of notice, as illustrative of the attention, even in those later times, paid to the meaning of names, and as justifying the supposition that sentiments of various kinds, but chiefly pious and edifying, would be suggested by them, and that they would become, in many instances, symbolical of conduct and character. Onesimus, a bond-slave of Philemon, who was a member, and probably a minister of the Church at Colossæ, had defrauded his master and run away from him. Converted by the preaching of St Paul at Rome, and apparently admitted by him into the Christian ministry, he was sent back by the apostle to Philemon with a commendatory letter, in which evident allusion is made to the signification of his name, for the purpose of impressing upon the mind of Philemon the change which had been effected in him by the grace of God, and representing his present position and capabilities. Onesimus means “profitable.” “I be-

seech thee," says the Apostle, "on behalf of my son whom I have begotten in my bonds, Onesimus, the Onesimus who was once to thee unserviceable, but now, in the best sense, serviceable to thee and to me." He does not employ the actual word *Onesimus* in expressing the ideas "serviceable" and "unserviceable," but synonymous terms of a more emphatic character. Afterwards, he uses the verb of which Onesimus is a derivative in urging his request as for a personal favour and benefit ;—"Yea, brother, let me have profit (*onaimēn*) of thee in the Lord." Assuredly, it was not only in this letter that the name of Onesimus was consecrated to a representation of the blessing which his conversion conferred upon the Apostle, upon Philemon, and upon the Church in Rome and Colossæ ; but its employment for such a purpose in a writing of the inspired Paul would impart to it a sacramental character which otherwise it could not have possessed. It would become his title of honour and benediction, like the Cananites or Zelotes, of the second Simon among the apostles.

Another person, mentioned with much affection and regard in the Second Epistle of St Paul to Timothy, bears a similar name and character. Onesiphorus means "bringer of benefit," and is the name of one who "ministered in many things" to the Apostle in Ephesus, and afterwards during his last im-

prisonment in Rome. Although St Paul makes no allusion, as in the former case, to the name of his friend, he fully recognizes in him the character which it expresses ; and his prayer for him and his seems founded upon that character. For “the bringer of benefits” to the minister of Christ in his work and in his affliction, he prays that he may receive the greatest of all benefits from Christ : “The Lord grant unto him, that he may find mercy from the Lord on that day.” And he asks that the same blessing may descend upon his family : “The Lord grant mercy to the household of Onesiphorus.” The man who confers benefits upon the servants and ministers of Christ as the representatives of their Master, shall in nowise lose his reward. He shall himself personally receive spiritual benefits, and he may hope to be the means of procuring them, through “the effectual fervent prayer of the righteous,” whom he has succoured, for those who are most dear to him.

Philemon is a word formed from the adjective *philos*, “dear,” or “beloved,” and means friendly. Archippus, who is saluted in the Epistle to Philemon as apparently one of his household, and admonished in that of the Colossians as having an important charge in their Church, is thought by some to have been Philemon’s son, and the presiding minister of the Colossian Church in the absence

of Epaphras. His name is expressive of a very different charge and command, meaning "leader of horse." It does not follow from his having such a name, that he was of a military family, or destined to the military profession, although either circumstance, if it existed, might determine the choice of name.

Stephanas was the head of a household which St Paul, writing to the Corinthians, describes as "the first fruits of Achaia," that is, the first household that was converted to Christianity, a statement corroborated by the fact that he baptized this household with his own hands. Stephanas is obviously a contracted compound of Stephanus, (Stephen,) and may mean "crowned," or "crown-bearing." This name probably originated in a prize gained at some public games by a father at the time of a son's birth; and was therefore a name not unlikely to prevail at Corinth, the city near which the great Isthmian games were celebrated, and to which the successful competitors might not unfrequently belong. It is easy to imagine the allusions which, in the Christian society of Corinth, would be made to the name, significant of success and honour, borne by the head of the first family which in their city entered into the contest for the great prize of eternal life. The Apostle in his letter to them, availed himself of images taken from their games

516 *NEW TESTAMENT NAMES.*

to urge them to vigour and alacrity in their spiritual course. And very consistently with that admonition might the name Stephanas suggest the prayer by and for the family of him who bore it, that they who had first started in the race might so run as to obtain the incorruptible crown which was its prize.

In another epistle, that to the Romans, St Paul salutes Epænetus, who was then, of course, at Rome, as his "well-beloved," and also as "the first fruits of Achaia." He must therefore have been one of the household of Stephanas. And as the term is applied to him personally, which is elsewhere applied to the whole, he was almost certainly the first convert in the family. His name signifies "praiseworthy," and is certainly in accordance with the emphatic though brief testimony which the Apostle bears to his character and spiritual history.

Andronicus is mentioned in the same epistle as one of the Apostle's kinsmen, converted to Christianity before himself. He must have been a Jew; but his name is, in terms and sentiment, pre-eminently Greek, "conqueror of men." It was in later times the name of several emperors of the Greek or Eastern empire. Another Roman Christian was Philologus. His name signifies generally "lover of learning," but more especially "lover of

language," in almost the modern sense of "philologist." He is associated in the Apostolical salutation with Julia, his wife or sister; most probably the former, since in the case of the next pair, a brother and sister, included in the same salutation, the relationship is expressed. Julia was a name belonging to one of the highest families in Rome; so that we may presume that Philologus was a person of some consideration. Beyond this, and the fact that he was well known to the Apostle as conspicuous among the members of the Roman Church, and evidently a leader or elder of one of the congregations into which that Church was subdivided, nothing is ascertainable concerning his character or position. It would be well for the Christian Church if, in every portion of it, more of those who possess his apparent rank in society, civil and ecclesiastical, were in reality what he was by name, "lovers of learning," and particularly of that kind of learning which investigates the meaning of words and language as employed in Holy Scripture.

The singular name, Asyncritus, stands at the head of another list. It means "not to be compared," but rather in the sense of "unlike" than "incomparable." Originally, we may suppose, it denoted the want of that resemblance to one or another of the family, which is always so early looked for in the features of a new-born infant, and for the

most part so readily discerned, at least in imagination. The sense "unsociable" is also assigned to the word ; and from the use of its component verb in Alexandrian Greek, as discoverable from the Septuagint, (see in Gen. xl. and Dan. iii. iv.,) it may be taken to mean "inexplicable." Each of these significations will present to the student of proper names a probable reason for its adoption as a characteristic name in infancy. Phlegon, a name in the same list, we may safely understand as referring to personal appearance. "Blazing," its meaning, would denote a deep or bright red complexion, as Pyrrhus, "fiery," denotes the like colour of the hair.

Narcissus, mentioned in the same epistle as the master of a household some members of which were Christians, has been supposed to be the well-known Narcissus, freedman and favourite of the Emperor Claudius ; but he was certainly not living at the time when the epistle was written. There was, however, another of the name who was high in the esteem of Nero, and who must have been then at Rome. The name is that of a flower, a variety of which is the common daffodil, and which is connected with one of the most popular legends of the Greek mythology, preserved in the *Metamorphoses* of Ovid. Apelles, designated by the Apostle as "the approved in Christ," bears a name which is apparently of Macedonian or Doric origin, being that of

two Macedonians known in history,—one of them the celebrated painter in the time of Alexander. Its signification is obscure, but seems to be in the Spartan dialect synonymous with *ecclesiastes*, or speaker in a legislative assembly. It was the name of a Gnostic heretic, a disciple of Marcion, in the second century, often mentioned by Tertullian. Stachys, whom the Apostle calls his “beloved,” has the homely but suggestive name “ear of corn.” We may compare with it Carpus, “fruit,” or “produce,” that of the friend with whom St Paul left his cloak at Troas. In their earliest use such names most probably signified offspring—rustic names, roughly or playfully expressing satisfaction in the birth of a child. Blastus, “a sprout,” or “shoot,” the name of Herod’s chamberlain and favourite, must have had a similar origin.

The first Greek name of a female which occurs in the New Testament is Dorcas, already mentioned as the translation of Tabitha, “roe,” or “gazelle.” The use of the Greek equivalent for her Syriac name may be accounted for by her residence at Joppa, a seaport much frequented, and no doubt partially inhabited, by foreigners speaking chiefly the Greek language. The domestic servant of Mary the mother of Mark, who was acting as portress when Peter came to Mary’s house, after his miraculous release from prison,

was named Rhoda or "rose." As Barnabas, Mary's brother, was "of the country of Cyprus," it is a very reasonable supposition that the family had been resident there, and brought thence this maiden, who, like so many of her nation born in foreign parts, had received a Greek name. Lydia, St Paul's first convert in Europe, was an Asiatic, and derives her name from the country on the borders of which her native city, Thyatira, was situated. It is not originally Greek, but probably Phœnician. The name was common, and is familiar to the readers of Horace. Chloë, the name of a Corinthian matron, head of a Christian household, and Damaris, (in the form Damalis,) the name of one of St Paul's few converts at Athens, are also found in the writings of this poet. Chloë is the Greek for the first green shoot of plants, and is emblematic, doubtless, of youthful grace and beauty. Damalis is a "heifer," but was in use to signify a young girl; so Eglah, in Hebrew, the name of one of David's wives.

Bernice, or Berenice, the name of the sister of king Agrippa, is a Macedonian corruption of Pherenice, "victorious," or "carrying off victory." It occurs in previous history, as the name of the wife of Ptolemy, one of Alexander's generals, who became king of Egypt, and founder of an illustrious dynasty. Another compound with *nikē*, "victory," is

found in Eunice, the name of the mother of Timothy, a Jewess, but of the Grecian or foreign class, and married to a Greek. The word is expressive of a good or happy victory, and in its origin doubtless commemorated some such event. It is noticeable that *nikē* was a favourite termination of female names in the Macedonian age. Thessalonice (victory over the Thessalians) was the daughter of Philip king of Macedon, and half-sister to Alexander; and the city of Thessalonica, built by her husband, Cassander, was named after her. Stratonice, a compound of *nikē* with *stratos*, "army," was the name of the wife of Antigonus, one of Alexander's generals and successors, and of his granddaughter—married to Seleucus—the heroine of the well-known story of the transfer of the wife of the father to his son, upon the shrewd discovery of a physician that the son was dying for her love.

Lois, the mother of Eunice, preserves in her name an old Greek word signifying "agreeable," or "desirable," which, except in one doubtful passage, (Theocritus xxvi. 32,) is found only in the comparative and superlative forms. This name may be taken as corresponding to the Hebrew Naamah and Naomi.

In the epistle to the Philippians St Paul addresses two women, named Euodia and Syntyche, evidently deaconesses of the Church, beseeching them

to "be of the same mind in the Lord," implying that they had been previously at variance. Their names are of the large good-omen class, bespeaking prosperity. Euodia is "a good journey," and was used in the colloquial Attic Greek as the French use the expression "*bon voyage*," (Aristoph. Ran. 1828.) And Syntyche is constantly occurring as a phrase meaning "fortunate." The former name may be traceable to the circumstance of a birth taking place at the time of the commencement of a journey, or its successful termination; or it may have been in its origin figurative, and relate to the journey of life, for success in which it would then be an implied prayer. The two names, coupled as they are in the apostolic admonition, might well suggest to the holy women who bore them, and to the Church, the importance of union in Christian sentiment and affection, in order that they might prosperously continue together their course of personal religion, mutual friendship, and official usefulness.

Another pair of deaconesses is saluted by St Paul in writing to the Romans. These had names very closely resembling each other in sense and sound, Tryphena and Tryphosa. It is not an unwarrantable conjecture that they were sisters and twins, and that their resemblance in appearance and constitution suggested names which, with

the slightest possible variation of form, had the same meaning. They are the feminines of the word *Tryphon*, regarded in the termination *ena* as a noun, and in *osa* as a participle, and meaning "luxurious," or "voluptuous." It was a surname of a military adventurer, originally named Diodotus, who usurped for three years the throne of Syria, in the century before our era, a period in which surnames denoting actual character were freely bestowed on political personages. The word is, however, susceptible of a less dishonourable signification; and, as a chosen name in such a case as we have imagined for Tryphena and Tryphosa, would have the sense of "delicate" or "dainty one." There is a strong contrast between even this meaning of their names and the testimony borne to them by the Apostle, that they were "labouring in the Lord," engaged in toilsome work in the cause of Christ at Rome. They were perhaps among the earliest examples and types of the many "tender and delicate women," who, from that time to this, have, regardless of the hindrances and difficulties arising from physical weakness, devoted themselves to incessant and arduous labours in the visitation of the poor and sick, and the instruction of the ignorant and the young, both in the visible Church and among the heathen.

Persis, who is mentioned together with these

as similarly employed, has, like Lydia, a name derived from a country. But it does not follow that she was really a Persian woman.

The Latin names in the New Testament are numerous. Most of them belong to persons of Jewish extraction, and would seem, from the indications afforded by some prominent examples, to have been assumed names, not those originally given. Thus we have Paul, or Paullus, the Roman name of Saul ; Mark, or Marcus, of John ; Niger of Simeon of Antioch ; Justus of Joseph Barsabas, and also of a Jew called Jesus.

Of all the names of this class, that of the great Apostle of the Gentiles is necessarily the most worthy of notice. He is first called by the name Paulus, in the record of his visit to the island of Cyprus, the scene of his first missionary labours among the heathen ; and doubtless first assumed it there. No reason is assigned for the choice of the name ; but it is by most referred to the fact, that it was the surname of his distinguished convert, the Proconsul of the island, Sergius Paulus. It is probable that the desirableness of his adopting a Roman or Greek name became apparent during his stay in the island, and that this particular name was suggested by the similarity in sound of his original name, Saul, to that of the Proconsul. He was of the tribe of Benjamin, to which Saul, the

first Israelitish king, belonged, and in which, therefore, it is natural to expect this name would be preserved. It is not found, however, in the Benjamite, or any other pedigrees, from the time of Saul, the son of Kish, or that of Saul of Tarsus. It had occurred before as the names of one of the early kings of Edom, (Gen. xxxvi. 37,) and of a son of the patriarch Simeon, by a Canaanitish woman, who became head of a family among the Simeonites. The word means "asked for," or "borrowed," and hence "lent;" and is applied by Hannah in this last sense to her son Samuel, when, in fulfilment of her vow, she brought him to the tabernacle to devote him to God; "as long as he liveth he shall be *lent* (*shäul*) unto Jehovah," (p. 299.) We may be hereby reminded, that the Apostle, whose name might of itself express the same sentiment, has told us that he was "from his mother's womb separated" by God for His service, and called "by his grace," (Gal. i. 15,) and that he states it as part of his designation of himself that he was one "separated unto the gospel of God," (Rom. i. 1.) But the Roman name Paulus has no such signification as the Hebrew Saul. It means "little;" and the personal peculiarity of smallness of stature, which, when belonging to persons of eminence, has been subject of frequent remark in the heroic and historic age, no doubt

originated this name, as the surname of a Roman family, in more than one of the principal *gentes*, or clans. Sergius Paulus belonged to the Sergian *gens*, which is by Virgil traced to the high ancestry of the Trojan chief Sergestus, the captain of one of the ships of Æneas. The Sergian tribe is stated by Cicero (in Vatinius), to have been composed of Sabines, Marsians, and Pelignians, ancient nations of Italy. Catiline, the notorious ring-leader of the conspiracy detected and defeated by Cicero during his consulship, was of this great *gens*. It is quite conceivable that the Apostle, being a Roman citizen by birth, may have been adopted into the Sergian *gens* and into the Pauline family by the act of the Proconsul. Paulus would then be what was called the *nomen adoptivum*. In the opinion of St Augustine, the Apostle took this name in the spirit of humility, on account of its actual signification, "small," as indicative of the sentiment afterwards expressed by him when he called himself "less than the least of all saints," and "least all the apostles." Such a reason for the choice, if avowed, would hardly however be consistent with due respect for his noble convert Sergius Paulus. Dr Howson, in the "Life and Travels of St Paul," has drawn attention to the encomium bestowed by the great poet, Horace, upon the most celebrated Roman known by this name, as equally applicable

to the greatest of Christian heroes. Horace characterizes Æmilius Paulus, the consul who died for his country fighting against Hannibal in the battle of Cannæ, as *animæ magnæ prodigum*, "lavish of his noble life," an expression vividly descriptive of the spirit and career and fate of him who said, "I count not my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus, to testify the gospel of the grace of God."

The first convert to the Christian faith from among the uncircumcised proselytes to Judaism, was also a person of patrician rank. He is known only by the name Cornelius, which connects him with perhaps the most illustrious Roman house, the *gens Cornelia*, to which so many of the greatest and best men of Rome had belonged. It was one of the most ancient clans, since we find consuls of this name very soon after the establishment of the Republic. That Cornelius the centurion was of pure Roman blood, and not a Greek, or Asiatic, who had assumed the name on adoption to citizenship and clanship, appears from the fact that he was a commander in the Italian band or cohort—a body of native Roman soldiers, not mercenaries from tributary or allied nations. Thus, although it was true that, in the beginning of the gospel, "not many mighty, not many noble were called," some

of this class were, and that too, very early ; and peculiar care and prominence are given to the narratives of their conversion. And the conversion of each of these distinguished Romans marks the opening of an epoch in the annals of the kingdom of God ; that of Cornelius the admission of Gentiles already converted from heathenism, and that of Sergius Paulus the admission of Gentiles hitherto idolatrous, to the full privileges of Christian discipleship.

Among the native Romans of distinction who are personally presented to us in the sacred narrative, the most conspicuous is Pontius Pilatus, the procurator of Judæa. His *nomen gentile*, Pontius, refers him to a house or clan of probably great antiquity ; for we find the name in the early Roman history belonging to a general of the Samnites, one of the old Italian nations, most formidable to the rising commonwealth of Rome. Pilatus, the name of his family, must have been originally a surname of honour, probably commemorating some warlike exploit performed with the *pilum*, or javelin, or rewarded with the rank of “centurio primi pili,” or a captain in the reserve division, called Triarii in the Roman army. Thus also the word Triarius is found as a family name in the *gens Valeria*, the gens to which Valerius Gratus, the predecessor of Pilate, belonged. It had doubtless a similar

origin. Pilate held the procuratorship of Judæa for ten years. He was deprived of the office by his superior, Vitellius, the proconsul of Syria, and sent to Rome, in the last year of the emperor Tiberius, to answer the charges of violence and injustice brought against him by the Jewish people. It is remarkable that, in this very year, a member of Pontian *gens*, Caius Pontius, was one of the Roman consuls. This was the year of the death of Tiberias.

Gallio, the proconsul of Achaia, before whom Paul was accused at Corinth by the Jewish residents, gives us an example of change of name through adoption. His original name was Marcus Annæus Novatus ; but having been adopted into the family of Junius Gallio, the rhetorician, he was thenceforward called Junius Annæus Gallio. He was the brother of Lucius Annæus Seneca, the philosopher, the tutor of Nero, and one of the most illustrious victims of his cruelty. Gallio himself, and another brother named Mela, with Lucan the poet, son of Mela, were put to death by the same odious tyrant.

The governor or procurator, Felix, was the brother of Pallas, a manumitted slave, freedman and favourite of the imbecile emperor Claudius. Each of the brothers is called Antonius, a name which seems to refer their manumission to Antonia,

the mother of Claudius, and daughter of the celebrated Mark Antony, and his wife Octavia, sister of the emperor Augustus. Felix is also called Claudius Felix by Josephus and others, having probably assumed by permission the *nomen gentile* of his living patron instead of that of the lady to whom he owed his freedom. Pallas and Felix appear to have been Peloponnesian Greeks by birth and extraction. Felix is a name which frequently occurs; and, as before stated, was chosen for himself by the dictator Sylla, on account of its signification, "fortunate." It was, we must suppose, adopted by this Greek freedman at the time of his manumission. And the choice was certainly justified by his extraordinary prosperity. From a slave he became a lieutenant-governor of a Roman province; and his matrimonial alliances gave occasion to the historian Suetonius to entitle him, "the husband of three princesses." One of these was Drusilla, granddaughter of Mark Antony and Cleopatra; another, the Drusilla mentioned in the Acts, was a daughter of Herod Agrippa, and sister of Bernice. Drusilla is a diminutive formed from Drusus, a noble family name among the Romans.

Porcius Festus was the successor of Felix. By his *nomen gentile*, he would seem to be connected with a patrician house, well known as that to which the two Catos belonged, but whether by

birth, or in a lower relation, like that of his predecessor, is uncertain. The name is no doubt derived from "porcus," pig, and indicates either a nickname, or the original occupation, or principal possessions, of the founder of the clan. The cognomen, Festus, as an adjective, means "festal," "belonging to holidays," and originated probably in a birth at such a season. Two persons of this name are mentioned by the historian Tacitus, who were contemporaries with Porcius Festus ; one of them, Martius Festus, was a conspirator against Nero ; the other, Valerius Festus, commanded a legion in Africa, and caused the assassination of the proconsul Piso, in the beginning of the reign of Vespasian. Agrippa is an old Roman family name, the first conspicuous example of which is found in Menenius Agrippa, to whom is attributed by Livy the fable of the belly and the members, and who lived more than four centuries before our era. It is thought by some to be a contraction of *ægre partus*, denoting extreme peril in the natal hour, and thus resembling many Hebrew names taken from similar circumstances of birth, (pp. 304-308.)

The chief captain, Claudius Lysias, who informed St Paul that he had purchased the Roman citizenship with a great sum, has a Roman and a Greek name. Lysias, his Greek, and probably

sole original name, is derived from *luo*, to “release,” “deliver,” and may have been in the first instance commemorative of some private or family event, or may be a grateful reference to the supposed action of some deity. Claudius was the name assumed when this Greek, or Asiatic, obtained his citizenship, and was possibly enrolled as a member of the Claudian *gens*.

Julius, in whose custody St Paul was conveyed from Cæsarea to Rome, is called “a centurion of the Augustan band,” or “cohort,” and therefore, like Cornelius of the Italian cohort, was an officer distinguished by his military position, as well as by birth in a noble house—the great Julian *gens*. Wieseler thinks he can be identified with Julius Priscus, who was, while still a centurion, placed in a joint command of the Prætorian guards, or Imperial household troops, by the Emperor Vitellius, and who killed himself after the death of Vitellius, when Rome was occupied by the partisans of his successor Vespasian.

Among the companions or friends of St Paul the first mentioned with Latin names are Simeon, called Niger; Lucius of Cyrene; and John, surnamed Mark. Simeon and John, being certainly Jews, received these names at their circumcision; their Roman surnames were due to the associations or employments of maturer age. Niger, “black,”

is found as a Roman family name ; but may have been acquired by Simeon, as by the first who was called by it, from the darkness of his complexion. Marcus and Lucius are *prænomena* of great antiquity, and among the most common of such names. Their meaning is not ascertainable with certainty. But there is an old word, Marcus, which signifies a “hammer ;” and, as in mediæval history, a warrior was called Martel, or “hammer,” on account of his effective prowess in dashing to pieces the power of his enemies ;* so in old Roman, or perhaps ante-Roman times, such a word may have been employed in a similar sense, and may have thus become a favourite name for the children of a warlike race. If we may consider this the original meaning of the name, we may venture to connect with it the remark, that he who bore it among the first Christian warriors showed at first little disposition to “endure hardship as a good soldier of Jesus Christ,” but was afterwards employed to produce a portion of those Divine oracles which describe themselves as “a hammer that breaketh the rock in pieces.” Lucius is understood to be derived from Lux, “light,” and to have been at first the name of children born at the dawn of day. The Lucius who was with St Paul when he wrote from Corinth to the Roman Christians is placed

* See Jer. iv. 23 ; Nah. ii. 1.

by him among his kinsmen, which must mean that he was at least a Jew, and therefore, like Mark and Niger, probably had also a Hebrew name.

Luke, or Lucas, is a Latin word, the contraction of Lucanus, originally the name of an Italian tribe, but well known as a Roman family name, through the poet Lucan, lately mentioned as one of the Annæan *gens*, and a victim of the tyranny of Nero. Silas is the contraction of Silvanus, the derivation of which is obviously from *silva*, "a wood," and implies either the birthplace, or the habitation and occupation of him or of those who first bore it; or it may be the name of the tutelar deity of woods, and so is to be added to the number of names in the New Testament connected with heathen mythology. It is found as a proper name in Roman history, and as Silas was, like Paul, a Roman citizen, and certainly also a Jew, it is probable that it denotes the Roman family into which his own, or he himself individually, had been adopted.

Aquila and Priscilla, the honoured and much-loved friends of St Paul—the most distinguished among his fellow-helpers of the Christian laity—were, as well as the Apostle, Jews of Asia-Minor, Aquila being of Pontus by birth. When he first became acquainted with them at Corinth they had just come from Rome, expelled as Jews by

the decree of Claudius, after having apparently been some time resident in that city. These names are both Roman. Aquila, "eagle," is the family name of the commander of a legion, mentioned by Tacitus, and contemporary with the Aquila of the Acts. Priscilla is the diminutive of Prisca, feminine of Priscus, "primitive," and hence "worthy," or "venerable," as belonging to the good old time, which is also found as a family name in the earliest Roman annals. The name is written in the form Prisca in the Second Epistle to Timothy.

Crispus and Gaius were two of St Paul's earliest converts at Corinth, and were baptized by himself personally. The former was undoubtedly a Hebrew of the Hebrews, since he held the office of the chief of the synagogue. He bears the name, however, of a Roman family, rendered conspicuous by one of its members, C. Sallustius Crispus, the historian. The word Crispus means "curly;" and, like Cincinnatus, the surname of L. Quinctius, the renowned dictator, must have had its origin in the natural or artificial arrangement of the hair of some important personages among the forefathers of those families. Gaius is the Latin Caius, perhaps the most common of Roman *prænomena*. Several names of this class occur in the extensive circle of St Paul's acquaintances, some of which

were evidently adopted as surnames by Jews or Greeks, for whose original names they became permanently substituted. We have already noticed Marcus, surname of the Hebrew John. Titus is the Roman name of an eminent Greek convert and fellow-labourer of the Apostle. Secundus, Tertius, Quartus, *prænomena* of frequent occurrence, and intimating the order of birth, are found as the only names of the persons so denominated. Publius is also given as the sole name of a person, who, from his position in the island of Melita, was probably a native Roman. These may have been really *prænomena*, the persons called by them having also, as Romans, gentile and family names, but, from various circumstances, known and usually spoken of in the locality or society to which they belonged by their *prænomena* or individual names alone. This would naturally occur in the usage of familiar friends, and may account for the single names, Titus, Secundus, Tertius, Quartus. With the case of Publius, a person holding apparently a government office, we may compare the practice of contemporaries and historians in regard to the Emperors Tiberius and Titus, who are, for the most part, only mentioned by those names, which were their *prænomena*. Caius Cæsar Caligula, who, although now always known by his *agnomen*, or rather nickname, Caligula, (boots,) is almost uni-

formly called Caius in the writings of Josephus, who lived in his time.

Clemens is commended by St Paul to a principal personage in the Philippian Church, as one of those fellow-labourers of his "whose names were in the Book of Life." He must have been at this time at Philippi. By most he is identified with Clemens, called Clemens Romanus, Bishop of Rome, and author of an Epistle from the Church of Rome to the Church of Corinth, which passes by his name. Clemens has the same meaning as the English "Clement." It was common in the Apostolical age as a Roman name. We find it borne by a slave of Postumus Agrippa, who personated his master after his death, and nearly raised a civil war in the early part of the reign of Tiberius; also by two persons of rank, related to the Vespasian family, who were commanders of the prætorian guards in the reigns of Caligula and Vespasian respectively.

Rufus, especially saluted in the Epistle to the Romans, together with his mother, is probably one of the sons of Simon the Cyrenian, who bore the cross after Jesus. They must have been eminent disciples in the time when the evangelist Mark wrote, or he would not have distinguished Simon from others of his name as the "father of Alexander and Rufus." Rufus is a family name, fre-

quently met with in Roman annals, and is clearly to be ascribed to the red hair of the founders or remote ancestors of the families so called. The son of Simon was undoubtedly a Hellenistic Jew; and this Roman name, a surname by adoption, may, as was supposed in the case of Niger, the second son of Simon of Antioch, have been assumed or contracted from the personal peculiarity which it indicates. Urbanus, (Urban,) saluted in the same letter as the Apostle's "helper in Christ," is in English "urbane," "courteous," and perhaps may be taken as corresponding to our Townly, (town-like.) Pudens, mentioned in St Paul's last letter as one of the faithful in Rome, derives his name from "bashfulness," or "modesty." Crescens, who is stated in the same letter to have "departed," probably as an apostolic emissary, "to Galatia," has a name which means "growing," "increasing," and may originally have denoted rapid growth of body, observed in early infancy; or it may have arisen from its very common figurative use in the sense of "prosperous," and so be referred to the same class as Felix, Faustus, Fortunatus. Tacitus mentions by this name a freedman of Nero, who took upon himself to act as a leading partisan of Otho at Carthage, when Otho was attempting to secure the imperial dignity. This person was probably resident in Rome at the

same time with the Crescens mentioned by St Paul.

Two female names are recorded among those of the Roman Christians of the apostolic age—one included in the salutations addressed by St Paul to the Church at Rome; the other in the salutations of that Church to Timothy. They are respectively Julia and Claudia, the former already mentioned as the wife or sister of Philologus. These are names implying connection with *gentes* of the highest rank—the Julian and Claudian—to both of which the princes of the reigning dynasty were allied. We cannot be sure that Julia and Claudia were by birth members of these “great old houses;” but it is far from improbable that they were, since it was quite as likely at Rome as at Thessalonica and Berea, that “of the chief women not a few,” and “honourable women” of Gentile origin, should hear and believe the gospel. And the services of such as ministering women, “succourers of many,” and of elders and apostles also, would be as acceptable in the capital of the empire as were those of Phœbe, evidently a person of wealth and distinction, and deaconess of the congregation at Cenchrea, in connection with the metropolitan Church of Achaia. Some corroboration of the probability that these two women really were members of the imperial families is found in a remarkable saluta-

tion sent from the Christians at Rome to those of Philippi through St Paul during his first imprisonment—"All the saints salute you ; but chiefly they that are of Cæsar's household."

In concluding an examination of the proper names of persons mentioned in Holy Scripture, which has frequently led us into a discussion of their significance as indicative of the characters or fortunes of their possessors, or as expressive of important spiritual truths, it is necessary to recall the attention of the reader to the principles of exposition established in the introduction of the subject. There have been observed not a few instances in which a Divine direction has been declared, or is patent, or plainly implied, in the choice of names, so as to give them a prophetic or doctrinal character. These have been treated with the consideration which they demand as depositories of a Divine revelation, memorials of special grace already bestowed, or seals and pledges of blessings yet to come. But other names, however significant, yet lacking such an authentication, have not been regarded as a portion of the inspired testimony of the Word of God on the subject to which they refer. Knowing, however, by various examples which have been adduced, what pious use was freely made of such names among the Israelitish

people in every age, and how certainly, in almost every case, the original imposition of a name was due to the connection, in some mind, of the sentiment which it expresses with the circumstances of the individual to whom it was given, we have ventured, by the aid of the historical and doctrinal records of Scripture, to expand and illustrate the ideas which would be suggested to the thoughtful and religious by some names considered simply in themselves, and by others in association with what is known of their possessors. Much information and instruction, far more than has been offered in the foregoing chapters, may, by investigation of Scripture names on these principles, be obtained on the important subject of the relation of the prevalent belief and religious sentiment of the Hebrew people, in various periods of their history, to the actual system of theological doctrine and ritual observance exhibited in their literature. The professions of faith, the doxologies, the prayers and praises, the aspirations and acknowledgments, the expressions of hope and fear, of joy and sorrow, of trust and doubt, involved in numerous names, will, we believe, be found to be entirely consistent with all that is written in the Law, and Prophets, and Psalms, in reference to national and personal religion ; and, in many cases, will supply corroboration of the facts recorded in the historical books.

Nor is it improbable that, by a careful and discriminating study of these names, much additional insight may be gained into the characteristics of successive generations, and into the phases of their religious development.

The consideration of the subject of personal nomenclature, as it is presented to us in the usages of the Hebrew race, and in the comments and explanations of the Hebrew and Christian Scriptures, cannot fail to suggest continual reflection on individual personality, identity, and character. It is by means of the ordinary, as well as the original and primary, notion of a "proper name," that the great truth of the personality of the single Divine Being is, from the earliest to the latest of these writings, constantly impressed upon the mind. His actual name is also not only the conventional symbol, but the expressive formula of His attributes, the epitomized revelation of His nature. All that He is in Himself abstractly, all that He is to His people, in their experience and hopes, is represented in the phrases, "name of God," "name of Jehovah," "name of the Lord Jesus Christ." Our objective religion, as taught by the gospel, as witnessed by the Law and Prophets, is concentrated in a Name—the name of Him unto whom we are baptized, after whom we are called—the name under which we recognize, and by which, as the proper name of

a person, we realize, individually, the existence and action in regard to ourselves of the personal God, as a personal Saviour, a personal Master, and Teacher, and Friend. Conversely, the special favour with which the Father and Lord of all regards those whom He has chosen and called into a nearer relation to Himself than the rest of mankind, is expressed by His avowed acknowledgment of them individually by name—each by that personal designation which distinguishes him from his fellow-men, but also, as it would seem, by a name sacramentally given, expressive of his peculiar interest in God. Thus, Moses, appealing to a declaration of such an acknowledgment of himself not previously stated in terms, founded upon it his request for a fuller manifestation of Jehovah. “See,” said he, “thou sayest unto me, Bring up this people : and thou hast not let me know whom thou wilt send with me. Yet thou hast said, *‘I know thee by name,* and thou hast also found grace in my sight.’ Now therefore, I pray thee, if I have found grace in thy sight, show me now thy way.” And the reply of Jehovah confirmed and re-asserted the high privilege on which His servant relied. He said unto Moses, “I will do this thing also that thou hast spoken : for thou hast found grace in my sight, and *I know thee by name,*” (Exod. xxxiii. 12, 13, 17.) This is rendered by the Septuagint, “I know thee beyond

[better than] all men ;” and paraphrased by Dathe, “ I favour thee above all men ;” and another says, “ This is more than knowing a man *by face*; it expresses the utmost familiarity and confidence.” The same honour and blessing is extended to the whole Church when God says to Israel by Isaiah, “ Fear not : for I have redeemed thee, *I have called thee by thy name*; thou art mine,” (chap. xliii. 1.) And again, when the gospel Church is undoubtedly addressed, “ Thou shalt be called by *a new name*, which the *mouth of the Lord shall name*,” (chap. lxii. 2.) And the grace bestowed upon the Church overflows to those who favour and succour it, as exemplified in the case of its greatest heathen benefactor ; for the election of Cyrus to the high dignity of Restorer of Israel is signified in these remarkable terms, “ For Jacob my servant’s sake, and Israel mine elect, *I have even called thee by thy name : I have surnamed thee*, though thou hast not known me,” (chap. xlv. 4.) When Christ, in the character of the Good Shepherd, would assure us of His individual interest in each member of His flock, He says of Himself, “ He calleth his own sheep *by name*.” He knows each of us as we are known among men, in all the circumstances of our natural and earthly condition ; and He has also a name for each which Himself has given, corresponding to the circumstances of our spiritual life—our new birth, and baptism by

His Holy Spirit. Thus, it is His promise to "him that overcometh" by faith in Him, "I will give unto him a white stone, and in the stone a *new name* written which no man knoweth, saving he that receiveth it," (Rev. ii. 17.) By the *new name* is denoted adoption into the family of heaven, admission to the privileges and prerogatives of a child of God ; and, by the secret and sole knowledge of the name, as that by which the possessor is addressed by Christ, the inward consciousness of personal recognition and notice by Him, and the experience of real spiritual communion with Him. And this is connected with the promise of the more intimate knowledge of God which shall form the chief blessedness of heaven. For Christ has said again, of him that overcometh, "I will make him a pillar in the temple of my God, and he shall go no more out ; and I will write upon him the *name of my God* . . . and *my new name*." It is thus represented that the fuller revelation of the nature and character of God, as manifested in Jesus Christ, which is reserved for the heavenly state, shall bring the glorified believer into a higher and closer relation to God in Christ, making him more abundantly "partaker of the Divine nature," changing him "into the same image from glory unto glory." The possession of a proper name, significant of the special inheritance of holiness, and happiness, and

546 *NEW TESTAMENT NAMES.*

dignity, enjoyed by each individual inhabitant of heaven, is an idea which two of our poets, who have sung in the noblest strains of heavenly things, seem to have caught from these passages of Old and New Testament Scripture. Milton, in the narrative of the archangel Raphael to Adam, thus introduces the first mention of the great apostate,—

“ Satan ; so call him now, his former name
Is heard no more in heaven ; ”

implying that, with the loss of his “ first estate,” he who was even now not “ less than archangel ruined,” had lost the glorious name, expressive of majesty and excellence, which he had received at his creation.

“ She, for I know not yet her name in heaven,”

is the touching allusion to his deceased wife with which Young opens “ *The Infidel Reclaimed.*” To mention her by her earthly name he felt was to impair his own and others’ apprehension of her present state of felicity and glory. Better to think of her, and speak of her, without a name, than by any other than that by which she was now known to saints, and angels, and God. The expressions in Scripture which have given rise to such thoughts, and the whole system of Scripture with regard to the most important and significant of its proper names, may have their origin in substantial realities,

existing in the spiritual and heavenly world. Omniscience alone could construct a language capable of exhibiting accurately all the conceptions of even the human mind in its present, much more in its glorified condition. And Omniscience alone could frame and distribute proper names, in that language, adequately representing the high and holy qualities of those to whom they should belong. But Omniscience will be exercised to make heaven perfect. And such a language, and such names, may be among the perfections of heaven.

INDEX OF NAMES.

A

- | | |
|---|---|
| <p> Abdallah, Abdiel, 297.
 Abed-nego, 444.
 Abel, 261.
 Abiah, Abijah, 168.
 Abiathar, 372.
 Abigail, 376.
 Abihu, 230.
 Abijam, 172.
 Abimelech, 369, 421.
 Abinadab, 372.
 Abiram, 318.
 Abishag, 378.
 Abishai, 376.
 Abital, 377.
 Abner, 374.
 Abraham, 314.
 Abrech, 470.
 Absalom, 368.
 Achan, Achar, 285.
 Achish, 421.
 Adah, Adaiah, 426.
 Adam, 9.
 Addiel, 129.
 Adonijah, 218.
 Adonikam, 218.
 Adoniram, 219.
 Adoni-zedek, 428.
 Adrammelech, 248.
 Agag, 456.
 Agrippa, 531.
 Ahab, 379.
 Aharah, 381. </p> | <p> Ahashuerus, 478.
 Ahaz, Ahaziah, 196.
 Ahiah, 384.
 Ahiam, 379.
 Ahiman, 432.
 Ahimelech, 382.
 Ahimoth, 381.
 Ahinadab, 380.
 Ahinoam, 382.
 Ahiram, 382.
 Ahishahar, 309.
 Ahitophel, 384.
 Ahitub, 380.
 Aholah, 426.
 Aholibah, Aholibamah, 426
 Ahuzzath, 260, 422.
 Aiah, 427.
 Akhab, 280.
 Alcimus, 496.
 Alpheus, 497.
 Amaziah, 206.
 Ammi, 223.
 Ammiel, 129, 368.
 Amminadab, 373.
 Ammishaddai, 222.
 Amraphel, 434.
 Anah, Anath, 427.
 Anak, 432.
 Andronicus, 576.
 Aner, 423.
 Anna, 486.
 Apelles, 518.
 Aquila, 535.
 Archippus, 514. </p> |
|---|---|

Ariel, 402.
 Arioeh, 434.
 Asina, Asellus, Asinius, 401.
 Asnapper, 443.
 Assir, 143, 193.
 Asyncritus, 517.
 Athaliah, 196.
 Azarel, 225.
 Azaz, Aziza, 398.
 Azbuk, 308.
 Azmaoeth, 308.
 Azriel, 225.
 Azrikam, 219.
 Azubah, 352.

B

Baal, 241.
 Baal-hanan, 235, 239, 247.
 Baara, 310.
 Balaam, 457.
 Baladan, 237.
 Balak, 457.
 Barabbas, 487.
 Barachel, 467.
 Barjesus, 488.
 Bar-jona, 487.
 Barnabas, 488.
 Barsabas, 488.
 Bartholomew, 487.
 Bashemath, 469.
 Beeri, 426.
 Beeshazzar, 237.
 Belteshazzar, 237.
 Benjamin, Benoni, 287.
 Bera, 444.
 Berechiah, 467.
 Beriah, 289.
 Bernice, 520.
 Bethuel, 137.
 Bezaleel, 148.
 Bildad, 468.
 Bilhah, Bilhan, 308.
 Birsha, 444.
 Bithiah, 473.

Blastus, 519.
 Brutus, 389.
 Boanerges, 362.

C

Caiaphas, 493.
 Cain, 258.
 Cainan, 260.
 Caleb, 400.
 Calvin, 309.
 Cananite, 363.
 Carpus, 519.
 Chedorlaomer, 433.
 Chileab, 411.
 Chloe, 520.
 Chushan-rishathaim, 434.
 Chuza, 494.
 Claudia, 539.
 Claudius Lysias, 531.
 Clemens, 537.
 Cleopas, 447.
 Col-hozeh, 494.
 Cornelius, 527.
 Cozbi, 453.
 Crassus, 399.
 Crescens, 538.
 Crispus, 535.
 Cyrus, 477.

D

Damaris, 460, 520.
 Dan, 336.
 Daniel, 156.
 Darius, 477.
 David, 347.
 Debir, 429.
 Deborah, 403.
 Demetrius, 502.
 Dionysius, 503.
 Diotrephe, 502.
 Dorcas, 492, 519.
 Draco, 405.
 Drusilla, 530.

E

Ebedmelech, 396.
 Edom, 309.
 Eglah, 460, 520.
 Eglon, 459.
 Ehi, 381.
 EL, 52-59.
 Elah, 405.
 Eleazar, 138.
 Eli, 127.
 Eliab, 228.
 Eliakim, 208, 496.
 Eliam, 225, 308.
 Elienai, 186.
 Eliezer, 136, 294.
 Elihu, 230, 467.
 Elijah, 149.
 Elimelech, 128.
 Elicenai, 184.
 Eliphaz, 486.
 Eliphelet, 228.
 Elisha, 152.
 Elishama, 225.
 Elisheba, 144.
 Elizabeth, 145.
 Elizur, 128.
 Elkanah, 143.
 Elnathan, 128.
 ELOAH, 59-64.
 ELOHIM, 64-79.
 Elon, 426.
 Elzaphan, 181.
 EMMANUEL, 360.
 Epaphras, Epaphroditus,
 505.
 Ephai, 308.
 Ephraim, 288.
 Ephron, 424.
 Epænetus, 516.
 Erastus, 508.
 Esau, 278.
 Esarhaddon, 442.
 Esh-baal, 242.
 Eshcol, 423.

Esther, 478.
 Eth-baal, 235.
 Eunice, 521.
 Euodia, 521.
 Eutychus, 511.
 Ezekiel, 155.

F

Felix, 529.
 Festus, 531.

G

Gabriel, 157.
 Gad, 336.
 Gahar, 309.
 Gaius, 535.
 Gallio, 529.
 Gamaliel, 147, 495.
 Gareb, 398.
 Gershom, 293.
 Giddel, 399.
 Giddalti, 218.
 Gideon, 241.

H

Hadadezer, 435.
 Hadoram, 437.
 Hagar, 479.
 Haman, 479.
 Hammelech, Hammoleketh,
 395.
 Hamon, 401.
 Hamutal, 377.
 Hanan, 192.
 Hananeel, 227.
 Hananiah, 493.
 Hannibal, 239.
 Hanno, 462.
 Hanun, 462.
 Haroeh, 176.
 Hasdrubal, 240.
 Hazael, 439.

Hazaiah, 494.
 Hazelelponi, 187.
 Hegesippus, 496.
 Helah, 308.
 Hen, 183.
 Hephzibah, 353.
 Hermas, Hermes, Hermon-
 genes, 504.
 Hezekiah, 206.
 Hilkai, Hilkiah, 217.
 Hobab, 447.
 Hodesh, 310.
 Hoham, 429.
 Horam, 430.
 Hosea, Hoshea, 257.
 Hur, 254.
 Hushai, Hushah, Hushim,
 308.
 Hymeneus, 506.

I

Ichabod, 301.
 Igal, 180.
 Igdaliah, 128.
 Isaac, 272.
 Isaiah, 212.
 Ishbosheth, 242.
 Ishi, 245.
 Ishiah, 180.
 Ishmael, 128, 269.
 Ishui, 411.
 Israel, 324.
 Issachar, 282.
 Ithamar, 406.
 Ithiel, 236.
 Ithmah, 461.
 Ittai, 236.
 Izhar, 406.
 Izrahiah, 176.

J

Jaakobah, 279.
 Jabesh, 399.

Jabez, 303.
 Jabin, 430.
 Jacob, 277.
 JAH, 94.
 Jahleel, 142.
 Jair, Jairus, 490.
 Japhia, 429.
 Jason, 496.
 Jeberechiah, 467.
 Jecoliah, 206.
 Jedidiah, 346.
 Jehalaleel, 132.
 Jehoaddan, 128.
 Jehoahaz, 225.
 Jehoiachin, Jeconiah, 208.
 Jehoiada, 200.
 Jehoiakim, 208.
 Jehoram, Joram, 195, 438.
 Jehoshaphat, 128, 193.
 Jehosheba, 198.
 JEHOVAH, 82-93.
 Jehu, 202.
 Jemuel, 141.
 Jemima, 469.
 Jeremiah, 214.
 Jerubbaal, 241.
 Jerubbesheth, 242.
 Jerushah, 260.
 Jeshurum, 331.
 JESUS, 123, 359.
 Jesse, 376.
 Jethro, 446.
 Jezreel, 332.
 Joanna, 492.
 Joash, 182.
 Job, 465, 468.
 Jochebed, 167.
 Joel, 180.
 John, 357.
 Jonah, 404.
 Jonadab, Jehonadab, 192.
 Jonathan, 190.
 Josedech, 225.
 Joseph, 284.
 Joshua, 337.

Josiah, 182.
 Jotham, 188.
 Jozachar, 225.
 Judas, 489.
 Judith, 426.
 Julius, Julia, 517, 532, 539.
 Jupiter, 116.

K

Kenites, The, 448.
 Keren-happuch, 469.
 Keziah, 469.
 Korah, 309.

L

Laban, 309.
 Laish, 402.
 Lazarus, 141.
 Leah, 308.
 Lebbeus, 489.
 Leon, Leonidas, 402.
 Lois, 521.
 Lucius, 309, 533.
 Luke, 534.
 Lydia, 520.

M

Maadiah, 426.
 Maasai, 217.
 Maaseiah, 129.
 Maaziah, 128.
 Macer, 398.
 Magor-missabib, 355.
 Mahaleleel, 132.
 Mahalath, 307.
 Maharai, 240.
 Maherbal, 240.
 Maher-shalal-hash-baz, 240.
 Mahli, Mahlah, 397.
 Malchiah, 229, 392.
 Malchiel, 229, 392.
 Malchiram, 392.

Malchi-shua (Melchi-shua),
 245, 391.
 Malchus, 495.
 Mallothi, 218.
 Mamre, 423.
 Manaen, 495.
 Manasseh, 288.
 Manius, 309.
 Manoah, 268.
 Maoch, Maachah, 409.
 Mara, 387.
 Marcus, 533.
 Martha, 491.
 Mary, 483.
 Mattaniah, 210.
 Mattathiah, Matthew, 408.
 Mehujael, 131.
 Melchizedek, 322.
 Melech, 394.
 Menahem, 495.
 Mephibosheth, 242.
 Meraioth, 483.
 Merari, 483.
 Meremoth, 483.
 Meribbaal, 243.
 Mesha, 462.
 Meshach, 444.
 Methusael, 131.
 Micah, Michaiah, 181.
 Michael, 159.
 Mikneiah, 260.
 Miriam, 483.
 Mishael, 181.
 Moses, 291.

N

Naamah, 464.
 Naaman, 438.
 Nabal, 389.
 Nadab, 192.
 Nahash, 405.
 Nahor, 397.
 Naomi, 387, 521.
 Narcissus, 518.

Nathan, 192.
 Nathanael, Nethaneel, 146,
 487.
 Nathan-melech, 396.
 Nebo, 250.
 Nebuchadnezzar, 250.
 Nehemiah, 211.
 Nemuel, 141.
 Ner, 375.
 Nereus, 505.
 Nergal-Sharezer, 248.
 Neriah, 375.
 Nicanor, 499.
 Nicodemus, 499.
 Nicolas, 499.
 Niger, 532.
 Nimrod, 483.
 Noah, 264.
 Numenius, 310.
 Nymphas, 507.

O

Obadiah, 178.
 Obed, 296.
 Obed-edom, 297.
 Og, 457.
 Ohel, 426.
 Olympas, 507.
 Onesimus, 512.
 Onesiphorus, 513.
 Oreh, 455.
 Orpah, 461.
 Othniel, Othni, 402.

P

Paltiel, Piltai, 228.
 Parmenas, 499.
 Paseah, 398.
 Paul, 524.
 Pedahzur, 219.
 Persis, 523.
 Peter, 362.

Peulthai, 283.
 Phædrus, 429.
 Phalti, Pelatiah, 217.
 Phanael, 486.
 Pharaoh, 471.
 Philemon, 514.
 Philetus, 509.
 Philip, 497.
 Philologus, 516.
 Phinehas, 473.
 Phlegon, 518.
 Phœbe, 502.
 Pil, Pul, Pileser, 441.
 Piram, 429.
 Pontius Pilate, 528.
 Potiphar, Potipherah, 471.
 Priscilla, 535.
 Prochorus, 499.
 Publius, 536.
 Pudens, 538.
 Putiel, 474.
 Pyrrhus, 309.

Q

Quartus, 536.

R

Rab-mag, 443.
 Rabsaris, 443.
 Rabshakeh, 443.
 Rachel, 400.
 Reaiah, 176.
 Rebekah, 400.
 Regem-melech, 397.
 Rephaiah, 175.
 Reuben, 281.
 Reuel, 446.
 Rex, Regulus, 394.
 Rhoda, 520.
 Romamti-ezer, 218.
 Rufus, 537.
 Ruth, 460.

S

Sabaoth, 97.
 Sabas, 488.
 Sacar, 283.
 Salome, 492.
 Samuel, 298.
 Sapphira, 493.
 Sarah, Sarai, 319.
 Sargon, 442.
 Saul, 299, 525.
 Secundus, 536.
 Sennacherib, 442.
 Sergius Paulus, 526.
 Seth, 263,
 SHADDAI, 112.
 Shadrach, 441.
 Shaharaim, 309,
 Shallum, 210.
 Shalmaneser, 441.
 Sharezer, 240.
 Shealtiel, 298.
 Shear-jashub, 349.
 Shelamiel, 147.
 Shelomi, Shelomith, 409.
 Shemaiah, 271.
 Shemeber, 445.
 Shemuel, 300.
 Shenazar, 441.
 Shephatiah, 225,
 Sheshai, 432.
 Shesh-bazzar, 311, 440.
 Shimri, Shomer, Shimrith,
 409.
 Shinab, 445.
 Shishak, 475.
 Shobi, 463.
 Shua, 429.
 Sihon, 429.
 Silas, Silvanus, 534.
 Simeon, Simon, 272.
 Sisera, 430.
 So, 475.
 Solomon, 345.
 Sopater, 510.

Sosthenes, 510.
 Stachys, 519.
 Stephanas, 515.
 Stephen, 498.
 Stertinius, 397.
 Stratonice, 521.
 Susanna, 432, 492.
 Syntyche, 521.

T

Tabitha, 492.
 Tahpenes, 474.
 Talmai, 432,
 Tamar, 405.
 Tertius, 536.
 Thaddeus, 489.
 Theophilus, 508.
 Thessalonice, 521.
 Thomas, 488.
 Tiglath-pileser, 441.
 Timon, 499.
 Timotheus, 507.
 Tirhakah, 476.
 Titus, 536.
 Tob-adonijah, 219.
 Tobiah, 219.
 Toi, 437.
 Trophimus, 511.
 Tryphena, Tryphosa, 522.
 Tychicus, 511.

U, V

Ulysses, 306.
 Urban(e), 538.
 Uri, 148.
 Uriah, 425.
 Urijah, 375.
 Uzzah, 397.
 Uzzi, 398.
 Uzziab, 204.
 Uzziel, 128.
 Vashti, 460.
 Vitellius, 478.

Z

Zabad, 227.
Zabdi, 220, 490.
Zabdiel, 228.
Zabud, 227.
Zaccheus, 491.
Zacharias, 145.
Zalmon, 456.
Zalmunna, 455.
Zaphnath-paaneah, 471.
Zebah, 455.
Zebedee, 490.
Zebediah, 228, 490.
Zebudah, 227.
Zebulon, 283.
Zedekiah, 210.

Zeheb, 455.
Zelotes, 363.
Zenas, 500.
Zerah, 179, 476.
Zerahiah, 176.
Zerubbabel, 310.
Zeruiah, 377.
Zethan, 406.
Zibeon, 428.
Zibiah, 492.
Zilthai, 148.
Zippor, Zipporah, 447.
Zohar, 424.
Zophar, 468.
Zur, 454.
Zuriel, 219.
Zurishaddai, 219.

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